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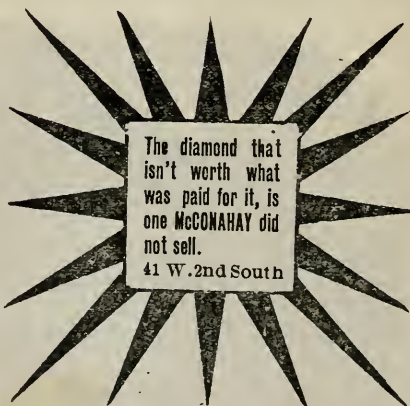
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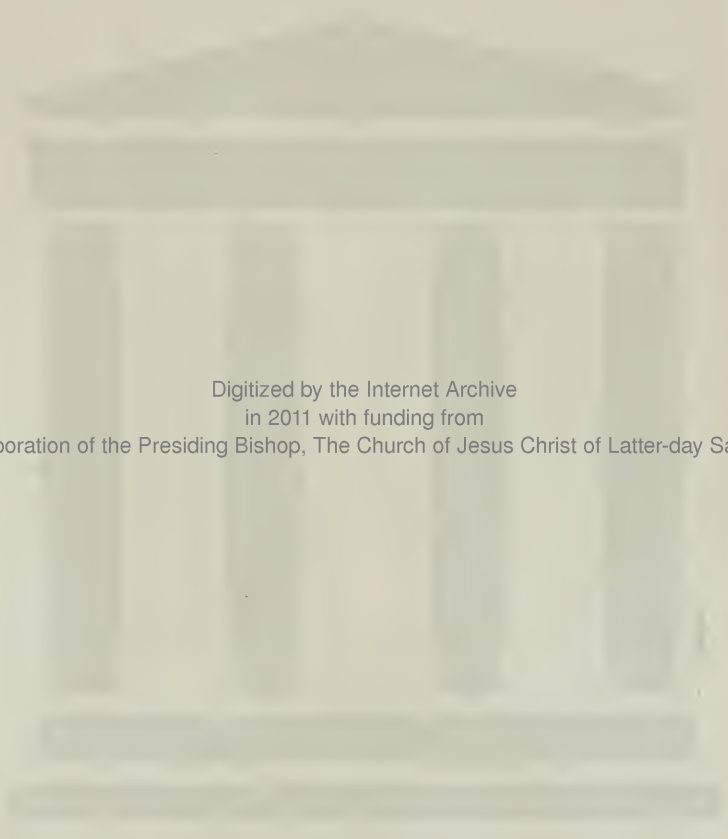
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JAMES JACK.

IMPROVEMENT ERA.

VOL. VII.

JANUARY, 1904.

No. 3.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

III.—NATURAL LAW.

In the seventh book of the *Republic of Plato** occurs the following passage:

"Imagine a number of men living in an underground cavernous chamber, with an entrance open to the light, extending along the entire length of the cavern, in which they have been confined, from childhood, with their legs and necks so shackled, that they are obliged to sit still and look straight forward, because their chains render it impossible for them to turn their heads round; and imagine a bright fire burning some way off, above and behind them, and an elevated roadway passing between the fire and the prisoners, with a low wall built along it, like the screens which conjurers put up in front of their audiences, and above which they exhibit their wonders. Also figure to yourself a number of persons walking behind the wall, and carrying with them statues of men and images of other animals, wrought in wood and stone and all kinds of materials, together with various other articles, which overtop

* Golden Treasury edition, pp. 235, 236.

the wall; and, as you might expect, let some of the passers-by be talking, and the others silent.

“Let me ask whether persons so confined could have seen anything of themselves or of each other, beyond the shadows thrown by the fire upon the part of the cavern facing them? And is not their knowledge of the things carried past them equally limited? And if they were able to converse with one another, would they not be in the habit of giving names to the objects which they saw before them? If their prison house returned an echo from the part facing them, whenever one of the passers-by opened his lips, to what could they refer the voice, if not to the shadow which was passing? Surely such persons would hold the shadows of those manufactured articles to be the only realities.”

With reference to our absolute knowledge of the phenomena of nature, this splendid comparison is as correct today as it was in the days of Plato, about 400 B. C.; we are only as prisoners in a great cave, watching shadows of passing objects thrown upon the cavern wall, and reflecting upon the real natures of the things whose shadows we see. We know things only by their effects; the essential nature of matter and energy is far from our understanding.

In early and mediaeval times, the recognition of the fact that nature in its ultimate form is unknowable, led to many harmful superstitions. Chief among the fallacies of the early ages was the belief that God at will could, and did, cause various phenomena to appear in nature, which might be contrary to all human experience. As observed in the last article, a class of men arose who claimed to be in possession of knowledge which made them also able, at will, to cause various supernatural manifestations. Thus arose the occult sciences, so called,—alchemy, astrology, magic, witchcraft, and all other similar abominations of the intellect. Such beliefs made the logical study of nature superfluous, for any apparent regularity or law in nature might at any time be overturned by a person in possession of a formula of the black art or a properly treated broomstick.

While such ideas prevailed among the majority of men, the rational study of science could make little progress. In the march of the ages, as the ideas of men were classified, it began to be un-

derstood that the claims of the devotees of the mystical arts not only could not be substantiated but were in direct opposition to the known operations of nature. It became clear to the truthseekers, that in nature a given cause, acting upon any given object, providing all surrounding conditions be left unchanged, will always produce the same effect. Thus, coal of a certain quality, brought to a high temperature in the presence of air, will burn and produce heat; a stick held in water at the right angle will appear crooked; iron kept in contact with moisture and air, at the right temperature, will be changed into rust; sunlight passed through a glass prism will be broken into rainbow colors; ordinary plants placed in a dark cellar will languish and die. No matter how often trials are made, the above results are obtained; and today it is safe to assert that in the material world no relation of cause and effect, once established, has failed to reappear at the will of the investigator. As this principle of the constancy in the relation between cause and effect was established, the element of chance in natural phenomena, with its attendant arts of magic, had to disappear. It is now well understood by intelligent persons that the law of order controls all the elements of nature.

It is true that the cause of any given effect may, itself, be the effect of other causes, and that the first cause of daily phenomena is not and probably cannot be understood. It is also true that very seldom is the mind able to comprehend why certain causes, save the simpler ones, should produce certain effects. In that respect we are again nothing more than Plato's cave prisoners, seeing the shadows of ultimate realities. However, the recognition of the principle of the invariable relation between cause and effect was a great onward stride in the intellectual development of the world.

Now, as men began to investigate nature with her forces, according to the new light, numerous relations of the forces were discovered—in number far beyond the comprehension of the human mind. Then it was found necessary to group all facts of a similar nature, and invent, if possible, some means by which the properties of the whole group might be stated in language so simple as to reach the understanding. Thus came the laws of nature.

For instance, men from earliest times observed the heavenly bodies and the regularity of their motions. Theories of the uni-

verse were invented which should harmonize with the known facts. As new facts were discovered, the theories had to be changed and extended. First it was believed that the earth was fixed in mid-space, and sun and stars were daily carried around it. Hipparchus improved this theory by placing the earth not exactly in the center of the sun's circle. Ptolemy, three hundred years later, considered that the sun and moon move in circles, yearly, around the earth, and the other planets in circles, whose centers again described circles round the earth. Copernicus simplified the whole system by considering that the earth rotated around its axis, and around the sun. Kepler next showed that the earth moved around the sun in certain curves termed ellipses. Finally, Newton hit upon the wide-embracing law of gravitation, which unifies all the known facts of astronomy.* All the earlier laws were correct, so far as they included all the knowledge of the age in which they were proposed, but were insufficient to include the new discoveries.

Laws of nature are, therefore, man's simplest and most comprehensive expression of his knowledge of certain groups of natural phenomena. They are man-made, and subject to change as knowledge grows; but, as they change, they approach or should approach more and more nearly to the perfect law. Modern science is built upon the assumption that the relations between cause and effect are invariable, and that these relations may be grouped to form great natural laws, which express the modes by which the forces of the universe manifest themselves.

In this matter, science is frankly humble, and acknowledges that the region of the unknown is far greater than that of the known. Forces, relations and laws may exist as yet unknown to the world of science, which, used by a human or superhuman being, might to all appearances change well-established relations of known forces. That would be a miracle; but a miracle simply means a phenomenon not understood, in its cause and effect relations. It must also be admitted that men possess no absolute certainty that though certain forces, brought into a certain conjunction a thousand times, have produced the same effect, they will continue to do so. Should a variation occur, however, that also must be ascribed

* See *Grammar of Science*, Pearson, pp. 117 and 118.

to an inherent property of the forces or conditions, or the existence of a law not understood.* There can be no chance in the operations of nature. This is a universe of law and order.

Were it not for the sake of the completeness of the argument running through these papers, it would be unnecessary to call attention to the fact that Joseph Smith in a very high degree held views similar to those taught by science relative to cause and effect and the reign of law.

From the beginning of his career, the Prophet insisted upon order, or system, as the first law in the religion or system of philosophy which he founded.† Moreover, the order which he taught was of an unchangeable nature, corresponding to the invariable relation between cause and effect. He wrote, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."‡ No text book in science has a clearer or more positive statement than this, of the fact that like causes have like effects, like actions like results. The eternal nature of natural law is further emphasized as follows:

"If there be bounds set to the heavens, or to the seas: or to the dry land, or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was."§

Those who may be inclined to believe that this doctrine was taught in a spiritual sense only, should recall that Joseph Smith taught also that spirit is only a pure form of matter,|| so that the

* *The Credentials of Science*, the Warrant of Faith, Cooke, pp. 169, 170.

† *Doctrine and Covenants*, 28:13; 132:8.

‡ *Doctrine and Covenants*, 130:20,21.

§ *Doctrine and Covenants*, 121:30-32.

|| *Doctrine and Covenants*, 131:7.

principles of the material world must have their counterparts to the spiritual world. Besides, in the last quotation reference is made to such material bodies as sun, moon, and stars. In other places, special mention is made of the fact that the material universe is controlled by law. For instance:

"All kingdoms have a law given: and there are many kingdoms; * * * * and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. * * * * And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets."*

This also is a clear, concise statement of law and its nature, which is not excelled by the definitions of science. There can be no doubt from these quotations, as from many others that might be made, that Joseph Smith based his teachings upon the recognition that law pervades the universe, and that none can transcend law.

Certainly the claim cannot be made that Joseph Smith anticipated the world of science in the recognition of this important principle; but it is a source of marvel that he should so clearly recognize and state it, at a time when many religious sects and philosophical creeds chose to assume that natural laws could be set aside easily by mystical methods that might be acquired by anyone. In some respects, the scientific test of the divine inspiration of Joseph Smith lies here. Ignorant and superstitious as his enemies say he was, the mystical would have attracted him greatly, and he would have played for his own interest upon the superstitious fears of his followers. Instead, he taught doctrines absolutely free from mysticism, and built a system of religion in which the invariable relation of cause and effect is the cornerstone. Instead of priding himself, to his disciples, upon his superiority to the laws of nature, he taught distinctly that "the law also maketh you free."† Herein he recognized another great principle—that freedom consists in the adaptation to law, not in the opposition to it.

* *Doctrine and Covenants*, 88:36-38, 42, 43.

† *Doctrine and Covenants*, 98:8.

However, whatever else the Prophet Joseph Smith was, he most certainly was in full harmony with the scientific principle that the universe is controlled by law.

(TO BE CONTINUED).

WHAT OF THAT ?

“Tired; well, what of that?

Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, work while it is called today.
Coward, arise! go forth upon thy way.

“Lonely; well what of that?

Someone must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness; work on!

“Dark; well, what of that?

Didst fondly dream the sun would never set?
Didst fear to lose thy way? Take courage yet,
Learn thou to walk by faith, and not by sight,
Thy steps will guided be, and guided right.

“Hard; well, what of that?

Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned, learn it then patiently.

“No help; nay, 'tis not so.

Though human help be far, thy God is nigh;
Who feeds the raven, hears his children's cry;
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.”

—GOETHE.

THE CELTIC MAIDEN.

A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

CHAPTER I.

The seven hills of Rome lay under the splendor of the noon-day sun; glinting and glistening on dome and tower, the shimmering light brought every object into clear perspective. Pillars and porticoes, statues and fountains, tombs and obelisks, temples and palaces lay under the brightening spell of waves of light and heat. The sluggish Tiber flowing to the south and west, the groups of men and women hurrying to and fro, the herds of cattle driven to the sacrificial shambles, even the birds that flew in quarries over the house-tops, partook of the brightening, glistening glory of the sunlight. In the street lay alternate patches of light and shade, changing in kaleidoscopic variety of form, as the crowds moved hither and thither, in streams or scattered groups. The light of the streets, the light on the buildings, the light on the glimmering water, the light on the human faces, seemed the element of vivacity and vigor which animated the scene, relieving it of all sombreness.

The hour of the midday siesta was approaching. Workmen and fashionable loungers—men of labor and men of leisure—sought with equal eagerness the grateful but enervating rest. Laughing and chatting gaily, as if life had neither sorrow nor responsibility, two young patricians walked arm in arm toward a fashionable lounging-place, where others like themselves were already gathering to sip costly wine and eat rare fruits. Here,

apart from the common crowd which assembled in plebeian places, they could drowse or chat at leisure under the dreamy influence of lute or lyre.

"What games today, my Claudius?" said one, involuntarily drawing his toga more closely about him, to escape contact with a passing laborer.

"A combat between Valerius and Plotinus—a fight to the death," answered the other carelessly. "I have ten sesterce on Valerius. Pray Jupiter he be not slain."

"Fervent prayers!" laughed Decius, "but better addressed to Mercury than to Jupiter. The god of trade, my Claudius, were best appealed to."

"The blood and brawn of slaves are fit commodities of trade," replied Claudius, with an answering laugh. "They should all be dedicated to Mercury, for they are the source of wealth of such as you and I."

"What of the beasts that help the slaves entertain us?"

"Of equal soul and equal sense," Claudius answered flippantly, and the two disappeared within the massive archways.

As the afternoon came on, the Roman forum again became populous and animated. Pulsating with life, and crowded by those who a few hours before were dozing beneath the influence of song and wine, it seemed the heart of the city. But apart from the vivacious throng was a secluded portion of the forum. There, in uncertainty and misery, were the slaves, brought from distant provinces for sale in the Roman market. The world-wide nature of the Roman conquest was well illustrated in this group. All nationalities were there—the dark African, the swarthy Asiatic, the fair European. Of all grades of appearance and intellect were they, from the low-browed, muscular ruffian, to the man of keen intellect and sensitive soul. But to their captors and purchasers, their value depended not upon soul or sense, but upon muscular strength or activity. The strong arm, the fleet limb, the well proportioned body, counted for everything—feeling and soul, for nothing.

Standing apart from the rest, and separated from them as much by looks as by distance, was a group that would attract immediate attention. There were two women and one boy, appar-

ently mother, daughter, and son. Eyes of bright azure, hair of gold, and skin of mingled whiteness and ruddiness gave them almost an ethereal beauty, while their supple, graceful figures were good to look upon.

But their faces betrayed intense anxiety. As the mother gazed on her son and daughter, bitter, anxious thoughts surged through her mind. Not in vain had the knowledge come to her of the treatment received by alien slaves from Roman masters. She knew that their lives were regarded as of no more value than the lives of beasts—their flesh fit for the same use, their virtue not to be considered.

As the throngs passed through the market, all eyes were involuntarily turned in admiration upon the little group. Comments, some philanthropic, some mercenary, but in all cases complimentary, were passed upon their fair-haired beauty. At length, a Roman approached the group. As he stood gazing in sincere admiration, he asked the keeper, "Of what race are these?"

"Celts, from the distant island of Britain," was the answer.

"By Jupiter, a beauty of beauties!" exclaimed the handsome young Claudius, gazing with astonished admiration on the girl. He and Decius had come thither out of idle curiosity during a leisurely walk through the forum.

The slave maiden tried in vain to escape the searching look.

"Come, Claudius," said Decius. "Are there not enough maidens and matrons of patrician rank to share your favors? Must you lavish them on a senseless chattel—an alien and a slave? Fie, Claudius! Remember your rank."

With an impatient gesture, Claudius turned from him and again directed his gaze upon the girl. Had a basilisk's eyes been upon her, she could not have made more strenuous efforts to avoid them. Trembling, she sought to hide herself behind her mother; while her brother, noting her embarrassment, clenched his fists and glared defiantly at the unwelcome visitor.

At length Claudius turned to the keeper, "Her price?" he asked.

If he had intended to drive a shrewd bargain, his show of admiration had already defeated his purpose. The keeper felt justified in naming an exorbitant sum. It was promptly paid. Then

the purchaser turned to the girl and made her understand that she was his property, and must go with him. Her terror was pitiable. She threw her arms about her mother and sobbed in agony. She turned appealing eyes on her brother, but his chains rendered him powerless to help her. At last she fell on her knees and pleaded with the keeper for protection. But, accustomed to such appeals, and trained to disregard them, he roughly bade her prepare to follow her new owner.

Darkness settled down upon the forum—and dense darkness of despair on the hearts of mother and brother, as they bewailed the dear one who had been dragged away to a fate, the very uncertainty of which rendered it all the more terrible.

CHAPTER II.

Five years had passed, and mighty changes had been wrought. The principles of Christianity were being preached in the island of Britain, in their primitive purity and simplicity, and the hearts of some had been touched with the beauty and dignity of the message. And yet the land as a whole lay in darkness, and the factions still carried on ceaseless warfare. The Picts and Scots and Britains were struggling for supremacy, and the Romans were striving to pacify the land in their usual way—by bringing all factions under the absolute sway of Rome. Yet even in the Roman camp, the ministrations of the Christian missionaries had worked wonders, in the softening of the tone of warfare, and the raising of the standard of morality and humanity.

The summer campaign of the Roman army in Britain was ended, and such officers and men as were not needed to garrison the outposts, had gathered in semi-military winter quarters. Evening had fallen on the town. The mists which had been hovering over the landscape during the day, were giving way to the frosty brightness of a moon-lit night.

The rules of military discipline were relaxed, and the boisterous sounds of carousal arose from tents and houses. Occasionally the louder din of a quarrel or an encounter of arms was heard, rising into clamor, and then sinking into comparative stillness. In one of the houses, wine was flowing freely. Officers

were reclining at a repast, rich in delicacies, and betokening none of the hardships of foreign war. They were evidently young patricians, whom love of glory and booty had attracted to the conquest of the battle-torn island.

In the midst of their festivities, they sang ribald songs, and uttered mirthless witticisms, giving way to the spirit of wild, lawless carousal. Suddenly a quarrel arose, one of those contentions which, arising from nothing, lead to much.

"I say it was ten!" shouted one, pointing to the dice before him.

"It was only eight," answered the other, in a calm voice. "The wine has muddled your brain, Decius. You will count better when you are sober."

Decius sprang to his feet. "I can count," he cried excitedly, "the love affairs of one Claudius, of the imperator's guard; and their number rises far above eight or ten."

The taunt had its effect. In his rage, Claudius strode toward Decius, while the other officers, in alarm, stepped between them. "Lose not your discretion, Decius," he said when he had obtained some mastery over himself. "Remember what I am, and how anger changes me."

But discretion had been scattered to the winds. "I do remember what you are," shouted Decius. "You are Claudius, the erstwhile lover of the cast-off Julia; the devoted slave of the rich, unscrupulous Fulvia; the factotum of the patrician Cornelia—."

"Hush!" thundered Claudius, vainly attempting to rush at his accuser.

Tantalizingly calm, with the advantage he had gained, Decius went on: "The betrayer of the unfortunate Marcia; and"—here his voice expressed the most exquisite scorn and mockery,—"at once the master and the slave of the beautiful British maiden, whom you have trained to your taste, like a pheasant fattened for an epicure's table."

"Who assails her name proclaims himself liar and coward!" thundered the thoroughly enraged Claudius; and only the strongest efforts of the peace-makers prevented him from executing summary vengeance on his tantalizing persecutor. Again the mocking

voice arose. "To slander a slave, my dear Claudius, is beyond my power. That which has neither soul nor sense cannot be slandered. 'Of equal soul and equal sense with the beasts,'—your own words, my Claudius."

"Ye furies!" shouted the maddened man; and by a supreme effort he broke through the line of guards and seized Decius by the throat. "Die, villain and slanderer!" he shouted, bearing his victim to the floor. He would have made short shrift of Decius had not the other officers dragged him away. "Remember," he exclaimed as the discomfited Decius arose, "that you will answer to me for your words alone, and face to face, or I will brand you coward, as well as slanderer."

"When, how, and where you wish," answered Decius, "I will answer with my life, or yours." And life-long friendship turned to bitter enmity; the two officers were separated by their friends.

Within his own tent, Claudius feverishly paced back and forth, his disordered steps, caused half by anger and half by wine, keeping time with his disordered thoughts. And as he walked, he mused: "What a man am I. I resent the slander of a woman's fame, but what have I done to preserve her in purity? Have I kept watch and ward over her, or has she been left to protect herself against those who still regard slaves as chattels,—commodities for sale and barter—devoid of soul and human feeling? Nay, have I not given her, at least in thought, cause for fear that instead of protecting her I would attempt her destruction? And yet, there is an air of purity about her, a subtle sense of the divine, which disarms evil, and makes good, duty. What it is that gives her this power, I know not. Pronounced though it was from my first knowledge of her, it has increased beyond measure of late. Changing not in kind, but in intensity, this subtle power now appears invincible. The gods be praised for it!" he fervently thought. "From what depth of degradation has it not saved me!"

In his hurried walk, he did not notice a visitor enter his tent. It was the emperor. So absorbed was the young man in his varied thoughts that the general had to bring him to a realization of the present, by touching his arm. Instinctively his hand flew to his sword-hilt; then, seeing who confronted him, he blushed and stammered an apology. Accustomed as the emperor was to

brawls between patrician officers, he had never before known one to occur on such a theme. He could scarcely believe that Claudius had sacrificed the friendship of Decius, and risked his own life, to defend the honor of a slave maiden of an alien race. He listened respectfully to the young man's explanation of the brawl, shrugged his shoulders in respectful doubt, and promised to investigate more thoroughly the following day. As he turned to go, he asked, "Is your slave maiden in the camp?"

Claudius answered in the affirmative.

"Do you recognize her voice?" he asked.

Claudius stepped outside his tent, and stood, transfixed with astonishment. Rising on crisp air, the clear, sweet voice of a few men and women blended in the strains of a Christian hymn. Sounding above the rest, he recognized the voice of his slave maiden. As the emperor strode away to his own tent, Claudius still stood in the moonlight listening to the singing. The flush of wine had left him, and the cool air played upon his brow, soothing his fevered brain; while the gentle, spiritual music touched the greatest depths of his soul. As the singing ceased, the young man wept such tears of mingled grief and joy, as he had never known before. And still he stood there, while the moon rode through the heavens, shedding her light upon him like a benediction.

(TO BE CONTINUED.)

SOMETHING TO READ.

A boy of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it for himself. A boy who grows up without this intimate acquaintance with the great masterpiece of all literature is without something, for the loss of which nothing can compensate and which nothing can replace. It is needless to speak of the strength of the language, the beauty of the poetry, and the interest of the narratives of this wonderful book, but necessary merely to emphasize concerning it * * * that, without knowing it well, it is impossible to really understand or appreciate the great mass of our best literature. Experience shows that unless a boy acquires this knowledge before he is seventeen, he rarely gets it later.—*H. L. Elmendorf.*

MANHOOD.

BY ELDER FRANCIS M. LYMAN, PRESIDENT OF THE QUORUM OF
TWELVE APOSTLES.

The conceptions of manhood differ among different people. With our Indians, the brave who was the most skillful in hunting, and the fiercest in war, who could endure hardship, and even torture, without flinching, and who knew and observed the traditions of the tribe, was looked upon as the best type of manhood. In civilized communities, higher qualities are deemed necessary. The Saints have the opportunity of forming the best standard, for they are striving to come unto "a perfect man, unto the measure of the stature of the fullness of Christ." They are able to become more intimately acquainted with the Lord than can others, for modern scriptures teach much concerning him that is lacking in the Bible, and the Saints, having the Spirit of Christ, can appreciate his perfect character. Moreover, the prophets whom the Lord has chosen to lead his people are well known to us. Joseph Smith, for example, next to the Savior the greatest prophet ever sent to earth, is misunderstood and hated by the world, but we know and love him, and his virtues and manhood are an inspiration to us.

A life of struggle is necessary before we can come unto "a perfect man;" but the outlook is not gloomy and forbidding, for every day of effort and self-control brings at the time its own reward. On the way to the perfection of manhood, we will make mistakes that will cause ourselves and others sorrow. Though sin is inexcusable and always grievous to the Lord, yet we sometimes fall into transgression. In such conditions the consequences are diminished, if we discover our errors and correct them before they have become known abroad. We should have a proper pride in ad-

justing all our difficulties before the teachers or bishop have even heard of them.

If a man has evil tendencies in any particular direction, he can conquer them by self-control, prayer, and striving to help others who are similarly tempted. Whenever we inspire another to reform his life, we [do ourselves a greater service. Young men, seek to be leaders and teachers of morality and earnest thought, instead of dullards, who need to be labored with continually. In years to come, if you have used your talents wisely, you can look back upon a world of good accomplished by friendly counsel and kind acts; for the effect of good work grows with time. One man reformed becomes a reformer, his family is benefitted, and the influence goes out silently in many directions. And in all our efforts to benefit others, we must be watchful of ourselves. Eternal vigilance is the price of the freedom of the soul as well as of the state.

Some are better able to lead out in lines of progress than are others, being natuarly more courageous, but courage can be cultivated. A true man does not sink his colors at the first onslaught, and after a time, he grows used to the battle, and becomes a veteran. Elders laboring in the ministry are generally timid to begin with, and on the streets and in their tracting from door to door, they meet rebuffs that make them sick at heart. Still they do not often apply for a release, but go at the work again and again until they relish it, and are stirred by the opposition to better efforts. When the Lord, through his Spirit or his servants, directs us to do something, we should not be daunted by any difficulty. We may need to plant our faith against what seems to be fate itself. Defeat, which may only be temporary, should not make us hopeless. Courage, moral and physical, is an attribute of the highest manhood. No rewards of any value come to faint hearts or to triflers.

Courage has its root in cheerfulness, and cheerfulness becomes rich and deep in a mind busy with earnest work. Doing good to others is a complete cure for the blues. Let the heart be warmed by love, and the mind, too much concerned in the failings and failures of self, begin to make plans for the happiness of others, and we will feel gladness coming into our own souls. It is a duty to be

cheerful as well as courageous, for a happy man is of more value to the world than is a melancholy one. A buoyant spirit that fathers pleasant smiles and cheerful words helps the world forward, for joy is a tonic, it gives more energy than does hate, and directs its use in a wholesome way. But if a man would be cheerful, he must live at peace with his neighbors, and be ready to do more than his share of their common labors. He must be prepared to endure criticism, just and unjust, and invariably do good for evil.

There were various reasons why the Lord stopped the march of the pioneers on the barren valley of the Great Salt Lake, instead of letting them proceed to the well-watered country of Oregon, or the garden lands of California. One was that Utah offered unrivaled opportunities for determined, intelligent work, and it was necessary that the Saints should be workers. Appreciating this, they named the new country Deseret, and set to, like honeybees, to provide for themselves and others. The general industry of the people is recognized; they did not perish under the new conditions, but have grown strong and become established.

In every hive of bees there are drones, but these are driven out when their usefulness ends. There should be no drones in Deseret. No one possessing true manhood will shirk his share of responsibility and toil. To provide for himself and family is nearly the first duty of man. Through honesty and diligence the youth should make himself a necessity in his place. Busy men usually have more than they can do. Work begets work, and those who do things well, in due time are sought after. Honorable success wins confidence, and to the progressive, reliable worker, new and larger fields are continually opening.

In our cities especially, false standards are creeping into the lives of many young men. In their own homes, possibly, they have tasted luxury, or they see others about them enjoying the good things of life. Foolishly, they begin to spend everything available, in their effort to live on a higher plane than they belong. The productive power of young men is usually not large. If they marry, as they should, they have more demand for what they earn. They should live simply, always bringing their expenditures well inside their income, and investing the margin or surplus in some profitable business that will yield a regular income. While the family is

small, and youth and health and love make hardships easy to bear, the prudent man will labor early and late, and lay up a store for future days. He will spend little on pleasure; his joy will be in his work and his family.

All young men in the Church who have the spirit of the gospel desire to stand at the head of a family, and are willing to bear whatever burdens this may bring. There is certainly weakness somewhere when a man goes through life unmarried. To be a husband and a father adds to the worth of a man; and when wife and children are bound to him for time and eternity, he stands as a power in the universe; for if all goes well, his family will exist and increase forever. The man has the privilege and responsibility of choosing his wife. His suit may be rejected or accepted, but the initiative is with him. It behooves him to choose well. The love of the world may be blind, but proper love, associated with fervent prayer and earnest desire for the welfare of both parties and of spirits yet unborn, is not blind. Indeed, a higher sight than human vision accompanies such love.

And among the attributes of the highest manhood we must include faith in the Lord and devotion to him and his work, such devotion that we can say in the midst of affliction, "Though he slay me, yet will I trust in him." The gospel trains us in obedience and integrity, purity and continence; it brings us into harmony with the Lord, and if we obey it with full purpose of heart, never faltering or backsliding, it will make each of us, like the Author of our salvation, a perfect man.

BIBLE QUOTATIONS IN THE BOOK OF MOR- MON; AND REASONABLENESS OF NEPHI'S PROPHECIES.

LETTERS OF INQUIRY FROM AN INVESTIGATOR, AND A
REPLY THERETO BY B. H. ROBERTS.

[In view of a recent newspaper discussion on how the Prophet Nephi (writing in the dim past when he could not have known the story of Jesus, and his disciples, except through the spirit of prophecy) might have used expressions and ideas which justified his translator, Joseph Smith, in giving those ideas in phraseology found in the New Testament and other books written many years after his prophecies were uttered, the following correspondence, bearing directly on this point, will prove of special interest to missionaries, students and investigators. The letters explain primarily, how almost literal quotations from the King James' translation of the Bible might reasonably be found in the Book of Mormon, although the Prophet Joseph Smith is by many accredited with having mechanically translated directly through the Urim and Thummim the records composing that sacred book.

Members of the M. I. A. who are just now studying the subject will receive valuable supplemental information from these pages, confirming the position taken in the Manual; viz., that the translation was not mechanical, but was performed by aid of the Urim and Thummim, through the inspiration of God to the Prophet Joseph Smith who expressed himself in words that he could understand, and of which he was the master.

The inquirer is an attorney-at-law whose home is in Iowa. His letters are specially interesting, as they convey the thoughts of an intelligent investigator on the subject. Neither they nor the reply thereto need any further comment. It remains only to be remarked that here we have the difficulty put in its strongest light by an intelligent inquirer; an explanation following; and then a letter showing the effect of such a

reasonable explanation on an unbiased mind, and how it appeals to him. Attention is particularly called to the fact that such an explanation does not detract in any manner from the Book of Mormon as an inspired work acknowledged of God as correct, nor make more improbable the manner of its introduction.—*Editors.*]

SPENCER, IOWA, October 22, 1903.

*President Joseph F. Smith,
Salt Lake City, Utah.*

HONORED SIR:—I take the liberty of addressing you on a matter that has been of unusual interest to me, thinking that if your time is too much occupied to warrant you in giving it attention you could kindly refer it to some competent party who would be willing to do so.

Some four or five years ago, through the influence of some elders who often made their home with us while working in this section of our state, my wife united with your Church; and has since that time enjoyed her religion as well as one could, when so far removed from all Church associations, and this has, as a matter of course, caused me to investigate the matter as far as my opportunities would admit, and it has been with an honest purpose and view of learning the truth, and accepting the same when I was in possession of sufficient evidence to enable me to say that the real truth had been found. I have found no difficulty in arriving at the point where I can honestly say that if the original Gospel of Jesus Christ is possessed and practiced by any church on the earth today, it is with your Church; but the obstacle that I have run up squarely against, and cannot harmonize, is the Book of Mormon. I have read it a great deal, and I have no quarrel with the way it was found, or the manner in which it was brought into existence; for God in so doing made use only of natural laws, and human instruments to do it, but I do find this difficulty with the book itself, and I have consulted several elders on the proposition, and they have all told me that it was new to them, and they could not and would not attempt to answer it, but referred me to some one higher in authority, so I have come directly to the head of the Church, there being no higher authority to whom I can apply.

I find that Christ in quoting to the people on this side of the

water, the third and fourth chapters of Malachi, quotes, according to the Book of Mormon, in the identical text of King James' version, not missing a word. I find chapters of Isaiah quoted practically in the same way. I find that in many instances, in his talks with the people, and to his disciples here, he used the identical language of King James' version, not even omitting the words supplied by the translators. Now, I know that no two parties will take the same manuscript and make translations of a matter contained therein, and the language of the two translators be alike; indeed, the language employed by the two parties will widely differ. These translations are from different manuscripts, and from different languages, and still it appears in the Book of Mormon as King James' translation. I can conceive of no other way in which such a coincidence could have occurred, within the range of human experience, except where one writing is copied from another, and then it takes the utmost care to get them exactly alike, word for word, and letter for letter as this is. The foundation of the Church of Jesus Christ of Latter-day Saints rests, it seems to me, on the honesty and authenticity of the Book of Mormon, and if that is not just what it claims to be, and was not obtained just as Joseph claims it to be given to him, then you are the same as other churches, a mixture of truth and error—still practicing more truth than they, but without authority. Now, what I want to know is, how do you as a Church account for these things appearing in the Book of Mormon in the identical language of King James' version, when we know his version is faulty, and the same translators could not have made it twice alike themselves? Did Joseph copy it from the Bible, or did the Lord adopt this identical language in revealing to Joseph?

These things may seem very insignificant to you, but they stand absolutely in the way of my getting any nearer the truth, or being able to say that I believe enough to enable me to follow my wife into the Church that she has accepted. Some of the elders have told me that I am too practical in my make-up, but things that are not practical are of no use to me, and I have never been able to discover anything in the religion of Christ that is not practical, little as I know of it. I am frank to say that I have found in the members of your Church the most honesty and sincerity that I

have ever found anywhere. Begging your pardon for trespassing so far on your valuable time, I am,

Very respectfully yours,

H. CHAMBERLAIN.

SALT LAKE CITY, November 7, 1903.

H.. Chamberlain, Esq.,

Spencer, Iowa.

DEAR SIR:—Your letter of October 22nd, addressed to President Joseph F. Smith, making inquiry concerning the Book of Mormon, and asking the explanation of the sameness between some passages in it with passages that correspond in our English translation of the Jewish Scriptures, etc., etc., has been referred to me, with a request that I write you on the subject. The difficulty which you point out has, of course, been recognized by believers in the Book of Mormon, but I do not know that I can say that the Church as yet has settled upon any explanation which could be regarded as an authoritative view on the subject. Each one has been left to settle the matter upon the lines which seem most reasonable to him; as a matter of fact, though our opponents have frequently called attention to the difficulty in question, it has not occasioned any particular anxiety in the minds of our own people. Accepting the overwhelming evidences that exist for the truth of the Book of Mormon, we have regarded that difficulty, with some others, as of minor importance which would in time be satisfactorily settled. Still, I realize the reasonableness of the objection that may be urged against the Book of Mormon from the point of view from which you present it, and realize that it constitutes a real difficulty, and one, too, in which we have no word from the Prophet, Joseph Smith, or those who were immediately associated with him in bringing forth the Nephite record, to aid us in a solution of the matter. We are left, therefore, very largely to conjecture, based on the facts in the case, which facts are most tersely put in your esteemed communication; viz.:

First. It is a fact that a number of passages in the Book of Mormon, verses and whole chapters, run closely parallel in matter and phraseology with passages in Isaiah, Malachi and some parts of the New Testament.

Second. It is a fact that no two persons will take the same manuscript and make translations from one language into another, and the language of the two translations be alike.

Third. It is a fact that the translations of the words of Isaiah, of Malachi, and the words of the Savior, in the Book of Mormon, are generally supposed to be independent translations from different manuscripts or records and from different languages.

Then, of course, comes your point, how can the strange fact be accounted for, viz., that the translation in the Book of Mormon corresponding to Isaiah, Malachi and the words of the Savior, are in the language of King James' translation?

Of course, you will remember that according to the Book of Mormon, the Nephite colony carried with them to America so much of the Old Testament as was in existence at the time of their departure from Jerusalem (600 years B. C). The prophecy of Malachi (chapters 3 and 4) quoted in the Book of Mormon was supplied by the Savior, and that the Nephites engraved portions of these scriptures in their records, and this both in the Hebrew, and what the Nephites called the reformed Egyptian. I simply mention this in passing, that you may remember afresh how these passages came to be in the Nephite record, and that you may remember that the Nephites had the Jewish scriptures in much the same form as they were to be found in Judea. When the Savior came to the western world and appeared to the Nephites, he had the same message to present to them that he had presented in Palestine; the same ordinances of the gospel to establish, a similar church organization to found, and the same ethical principles to teach. The manner of the Savior's teaching would doubtless lead him to present these great truths in the same forms of expression he had used in teaching the Jews, so that in substance what he had taught as his doctrines in Judea he would repeat in America. This is mentioned also, by the way, that it may appear reasonable to you that in a general manner the Savior must have taught the people in the western hemisphere substantially the same things that he taught the people in Palestine. With this remembered, I think we find a solution of the difficulty you present in the following way: When Joseph Smith saw that the Nephite record was quoting the prophecies of Isaiah, of Malachi, or the words of the Savior, he too

English Bible and compared those passages as far as they paralleled each other, and finding that in substance, in thought, they were alike, he adopted our English translation; and hence, we have the sameness to which you refer.

It should be understood also, in this connection, that while Joseph Smith obtained the facts and ideas from the Nephite characters through the inspiration of God, he was left to express those facts and ideas, in the main, in such language as he could command; and when he found that parts in the Nephite record closely paralleled passages in the Bible, and being conscious that the language of our English Bible was superior to his own, he adopted it, except for those differences indicated in the Nephite original which here and there make the Book of Mormon version of passages superior in sense and clearness. Of course, I recognize the fact that this is but a conjecture; but I believe it to be a reasonable one; and indeed the only one which satisfactorily disposes of the difficulty you point out.

There exists, however, another difficulty; and that is, while the foregoing explanation may account for the *sameness* in phraseology between these Book of Mormon passages and King James' translation, there remains to be accounted for the *differences* that exist between these Book of Mormon passages and those which parallel them in King James' translation. I am led to believe that you have been so absorbed, perhaps, in tracing out the sameness in the expressions that you have failed to note the differences to which I allude, for you make the claim of strict identity between the Book of Mormon and King James' translation too strong when you say that there is used "the identical language of King James' version, not even omitting the words supplied by the translators." Throughout the parallel passages, there are here and there differences (with the single exception, perhaps, in the chapters from Malachi, and even in these there is a slight difference), and a close comparison of these differences will show that in the matter of supplied words by King James' translators, there are very frequent changes, and in all the changes that appear, the Book of Mormon passages are far superior in sense and clearness. I quote you a few passages in illustration:

BOOK OF MORMON.

Thou hast multiplied the nation and increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoils!—II Nephi xxix, 3.

BIBLE.

Thou hast multiplied the nation *and not* increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil!—Isaiah ix, 3.

Here you will find the Book of Mormon passage more in harmony with the facts in the case. How inconsistent the passage is in Isaiah, "Thou hast multiplied the nation and not increased the joy!" And yet that statement is followed by this one—"They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." But in the Book of Mormon it is perfectly consistent, for there it says "Thou hast multiplied the nation, *and increased the joy.*" The following passages also indicate the superiority of the Book of Mormon version:

BOOK OF MORMON.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to hear from the dead?—II Nephi xviii: 19.

BIBLE.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead.—Isaiah viii: 19.

As an illustration of my statement that the Book of Mormon version of passages is sometimes markedly different from our common English version in the matter of supplied words,* I quote you the following passages:

BOOK OF MORMON.

Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings.

Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them—II Nephi xiii: 10, 11.

BIBLE.

Say unto the righteous that *it shall be* well with him; for they shall eat the fruit of their doings.

Woe unto the wicked! *it shall be ill with him*; for the reward of his hands shall be given him—Isaiah iii: 10, 11.

If you will carefully compare the passages in the Book of Mormon, and some of the chapters in Matthew, say the 12th chapter of III Nephi, with Matthew v; the 13th chapter of III Nephi, with Matt.

* When the translators of our English Bible found it necessary to supply words to make clear the meaning in English, they printed those words in *Italics*, and it is to these words that reference is made in the above.

6th chapter; 14th chapter of III Nephi, with Matt. 7th chapter, you will also find throughout that there are differences between the two, as much so as between the Catholic Bible (generally called the Douay Bible) and King James' translation, which, of course, are independent translations by different scholars. I give the following passages by way of illustration:—

KING JAMES' BIBLE.

Matt. ch. v: verse 3.

Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

Verse 4.

Blessed *are* they that mourn: for they shall be comforted.

Verse 6.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Verse 7.

Blessed *are* the merciful: for they shall obtain mercy.

Verse 10.

Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Verse 12.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

BOOK OF MORMON.

III Nephi ch. xii: verse 3.

Yea, blessed are the poor in spirit who come unto me, for their's is the kingdom of heaven.

Verse 4.

And again, blessed *are* they that mourn, for they shall be comforted.

Verse 6.

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

Verse 7.

And blessed are the merciful, for they shall obtain mercy.

Verse 10.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

Verse 12.

For ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

DOUAY BIBLE.

Matt. v: verse 3.

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Verse 5.*

Blessed are they that mourn: for they shall be comforted.

Verse 6.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Verse 7.

Blessed are the merciful: for they shall obtain mercy.

Verse 10.

Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

Verse 12.

Be glad and rejoice, for your reward is very great in heaven; for so they persecuted they the prophets that were before you.

* Verses four and five in the Douay translation are transposed.

BIBLE QUOTATIONS IN THE BOOK OF MORMON. 187

KING JAMES' BIBLE.

Verse 13.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Verse 14.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Verse 15.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Verse 17.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

Verse 18.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

BOOK OF MORMON.

Verse 13.

Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall it be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Verse 14.*

Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

Verse 15.

Behold do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house.

Verse 17.

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil.

Verse 18.

For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

DOUAY BIBLE.

Verse 13.

You are the salt of the earth, but if the salt lose its savor, wherewith shall it be salted: It is good for nothing any more but to be cast out and to be trodden on by men.

Verse 14.

You are the light of the world. A city seated on a mountain cannot be hid.

Verse 15.

Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Verse 17.

Do not think that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.

Verse 18.

For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

* The Savior at this point, (also at verses 15 and 16) in his Book of Mormon discourse, seems to address these particular passages to the Twelve Apostles.

KING JAMES' BIBLE.

Verse 19.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Verse 20.

For I say unto you, that except your righteousness shall exceed the *righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Verses 23, 24.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

BOOK OF MORMON.

Verse 19.

And behold I have given unto you the law and the commandments of my Father, and ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you and the law is fulfilled.

Verse 20.

Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

Verses 23, 24.

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

DOUAY BIBLE

Verse 19.

He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he that shall do and teach, he shall be called great in the kingdom of heaven.

Verse 20.

For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

Verses 23, 24.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

Observe, in passing, that the remaining passages quoted from the Book of Mormon are addressed directly to the Twelve Apostles, to whom they especially apply, not to the multitude; and may it not be that when Jesus gave the same instruction in Judea he made a like distinction?

KING JAMES' BIBLE.

Chapter vi: verse 25.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Verse 26.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather in barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Verse 27.

Which of you by taking thought can add one cubit unto his stature?

Verses 28, 29.

And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

BOOK OF MORMON.

Chapter xiii: verse 25.

And now it came to pass that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them. Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Verse 26.

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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Which of you by taking thought can add one cubit unto his stature?

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And why take ye thought for raiment? Consider the lillies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

DOUAY BIBLE.

Chapter vi: verse 25.

Therefore I say to you, be not solicitous for your life, what you shall eat nor for your body what you shall put on. Is not the life more than the meat: and the body more than raiment?

Verse 26.

Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

Verse 27.

And which of you by taking thought, can add to his stature one cubit?

Verses 28, 29.

And for raiment why are you solicitous? Consider the lillies of the field how they grow: they labor not, neither do they spin. But I say unto you, that not even Solomon in all his glory was arrayed as one of these.

KING JAMES' BIBLE.

Verse 30.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Verses 31, 32, 33.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewith shall we be clothed? for after all these things do the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Verse 34.

Take therefore no thought for the morrow: For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

BOOK OF MORMON.

Verse 30.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if you are not of little faith.

Verses 31, 32, 33.

Therefore take no thought, saying, What shall we eat? or, what shall we drink, or wherewith shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Verse 34.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

DOUAY BIBLE.

Verse 30.

And if the grass of the field, which is today, and tomorrow is cast into the oven, God doeth so clothe: how much more you, O ye of little faith?

Verses 31, 32, 33.

Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

Verse 34.

Be not therefore solicitous for tomorrow. For the morrow will be solicitous for itself; sufficient for the day is the evil thereof.

It is quite apart from the subject in hand, I know, to call attention to the fact that the matter from verse 25 of the 13th chapter of 3rd Nephi to the close of these quotations, is addressed to the Twelve, not to the multitude; but I cannot refrain from doing so, since it illustrates in a way the value of the Book of Mormon as an interpreter of the Bible. You will remember, perhaps, that this "take no thought" doctrine is a point in the Christian teaching that has always been assailed, with more or less success, by unbelievers in Christianity. The contention is that these doctrines of Messiah, if followed by the world, or if even generally practiced among

Christians, would destroy all industry, stop the wheels of progress, and throw the world back into barbarism. I think the Book of Mormon supplies the key for the right solution of this difficulty. That is, that these particular instructions were to apply only to this very body of men, the twelve apostles, called out of the Church to abandon the things of the world, and devote themselves exclusively to the work of the ministry; and God stands pledged to open the way for supplying their material necessities.

Well, as I say, to return to the matter more immediately in hand, the explanation I have suggested accounts for the *sameness* in phraseology between these parts of the Book of Mormon and King James' translation. But how are these *differences* to be accounted for? They unquestionably arise from the fact that the Prophet compared the King James' translation with the parallel passages in the Nephite records, and when he found the sense of the passage on the Nephite plates superior to that in the English version he made such changes as would give the superior sense and clearness. This view is sustained by the fact of uniform superiority of the Book of Mormon version wherever such differences occur. It is also a significant fact that these changes occur quite generally in the case of supplied words of the English translators, and which in order to indicate that they are supplied words, are printed in *Italics*. The verification of this matter, however, I must leave to you, as the limits of a letter already long will not admit of my pointing this out in detail.

I fancy to all this, however, another inquiry will rise in your mind, and that is, since Joseph Smith translated the Book of Mormon by means of the Urim and Thummim, why is it that he did not give throughout a translation direct from the Nephite plates, instead of following our English Bible, since translation by means of the Urim and Thummim must have been so simple and so easy? It is at this particular point where, in my opinion, a very great mistake is made, both by our own people, and our friends in the world. That is, translation by the Urim and Thummim is not so simple and easy a thing as it might at first glance appear. Many have supposed that the Prophet Joseph had merely to look into the Urim and Thumim, and there see, without any thought or effort on his part, both the Nephite characters and the translation in English.

In other words, the instrument did everything and the Prophet nothing, except merely to look in the Urim and Thummim as one might look into a mirror, and then give out what he saw there. Such a view of the work of translation by Urim and Thummim, I believe to be altogether incorrect. I think it caused the Prophet the exercise of all his intellectual and spiritual forces to obtain the translation; that it was an exhausting work, which taxed even his great powers to their uttermost limit; and hence, when he could ease himself of those labors by adopting a reasonably good translation already existing, I think he was justified in doing so. In order that you may have a fuller consideration of this particular point, I send you, under separate cover, our Young Men's Manual for 1903-4, and in chapter seven, of the Book of Mormon treatise, you will find the manner of translating the Book of Mormon considered at length.

Permit me to say in conclusion that I am personally delighted with the spirit of your communication, and am pleased with this opportunity to assist you in your investigations, and I trust that the suggestions here offered, as an explanation of the difficulty you present, will have the effect of removing it out of your way; but whether they will be altogether satisfactory or not, this I would suggest to you: consider more especially the positive testimony that exists for the truth of the Book of Mormon, particularly following the injunction of Moroni, in chapter ten, verses four and five of his book, wherein he makes the promise that those who will ask God the eternal Father for a testimony of the truth of the Nephite record, shall receive such a testimony by the power of the Holy Ghost; "and by the power of the Holy Ghost," as Moroni teaches us, "we may know the truth of all things."

By the way, would you have any objection to my using your letter, though not necessarily using your name, as an introduction to an article on this subject, to appear in some of our Church publications, wherein I will give a more full and careful treatise upon it than in this communication, though along the same lines?

Trusting that your investigation will finally result in bringing you to the knowledge of the truth of the Book of Mormon, I am,

Most truly yours,

B. H. ROBERTS.

SPENCER, IOWA, November 13, 1903.

Hon. B. H. Roberts,

Salt Lake City, Utah:

MY DEAR SIR:—Your very kind and generous letter, answering my communication to President Smith, was received yesterday, together with the pamphlet, and I can assure you that I appreciate your efforts in my behalf, and that I am sure that they will greatly aid me in my search for the truth in religion, and the religious world. It has seemed like going into chaos after it, but after quite an acquaintance with several of your elders that have been in this country, among whom I may name J. F. Thomas, of Manassas, Col.,—a very bright man, I may say,—and a slight acquaintance with President Lyman, once president of the Northwestern Mission, I came to the conclusion that if it was to be found in these latter days on the earth, it was with your people. Of course, I realized that if the Book of Mormon was not just what it purported to be, the whole fabric must fall to the ground, so far as being an inspired religion, and would then only be worth what good one could get out of it as the best organized and controled religion on earth; and I have often been at a loss to know whether this phenomenal success of your people has not been due to this perfect system founded upon natural laws, which is only another name for God's laws—rather than from any special interference on his part.

Well, upon studying the Book of Mormon, I, of course, found these portions of King James' version of our Bible, and judging it by the applied law of human experience, as we lawyers learn to judge everything, I could account for it in no other way, than that Joseph Smith copied it therefrom, and I am free to say that your reasons for his so doing are not only probable, but the only solution that can be given. I know that your people, many of them, are of the impression that the actual language appeared to Joseph Smith upon the Urim and Thummim, in the identical language produced to us in the Book of Mormon, for some of the elders here told us that they so understood it; and it has always seemed to me that if that theory must be followed, no thinking man of even reasonable education could ever find faith enough to accept the book at all. I believe and think that your suggestion is the only

theory upon which it is possible to advocate its divine character. It seems to me that God, so far as I know, has never supplied man with what he already possessed, and Joseph Smith already had language with which to express his ideas, and all that was required in addition from God was, that he furnish him with the thought, and then let him express it in his own language. I never could for a moment believe that God is interested in placing his approval on King James' translators' style of translating, nor upon the composition of the English language therein adopted. I do not see wherein your theory detracts in any manner from the value of the Book of Mormon, as an inspired work acknowledged by God as authentic, nor makes more impracticable the manner of its introduction.

I am a little surprised that this particular feature of the book was not discovered, and the real fact learned, while the Prophet was still with us. I do not believe any of his associates were in a position to say positively just how it was done, for Joseph was in the dark, and the matter was visible only to him, and he evidently never thought of this matter occurring. I had also noticed the differences that you mention, or some of them, and many that you do not mention; and some of them I had attributed to a little carelessness in copying, but I had not recognized the fact before, that the changes, as a general thing, add to the plainness and good sense of the record. You are aware of the fact that we lawyers become very critical in regard to evidence, and when we come to things that are so far removed from the range of all human experience—standing as it does alone—as the introduction of the Book of Mormon into the world, there seems to be no evidence outside of a knowledge of the fact that can remove all doubt, and not leave the thought in the mind that someone is mistaken; and yet, in the present condition of the world, I am free to say that I can see no way that the chaos and uncertainty now existing can be cleared away except by new and continued revelation; but it was such a curious way to do it; and yet, who could suggest a better plan?

It is hard to go outside the pale of common experience, and I believe that the only way that any person can be fully satisfied in this matter, if at all, must be, as you suggest, by the gift of the

Holy Ghost. But there you have me again. That is as far outside of any experience within my knowledge as the other. I have always been taught to look upon the Holy Ghost as something that everybody had a right to expect in some intangible way, but never would ever have any real acquaintance with. That it once was a potent factor in religion, as a witness for the truth, but had, for some reason, gone out of the business, and that it was no use to look for it now,—in fact, I am nearly as bad as the parties that Paul found, who had “not so much as heard whether there be any Holy Ghost.”

Your elders claim to me that the signs still “follow those that believe” with you, and when that is proved to anyone to his entire satisfaction, it seems to me that there would not need to be any further evidence of the divine authenticity of the Book of Mormon, for they both came together, and cannot be separated; but I have no knowledge of that. I could see that if one could get in touch with the Holy Ghost, as you people advocate, all things would be clear, and I do not believe it can ever be made absolutely satisfactory in any other manner; but you see I am talking now about something with which I am an entire stranger. I have asked for light as earnestly as a man could, and have received no further testimony, than the fact that as I investigate, my desire grows stronger to know the truth, and I become more impressed that I am on the right track, and I have less faith in all other religions.

But I have digressed from the subject. There are other things that lead me to believe that the Prophet Joseph used his own language exclusively in the translation, one of them being the fact that he speaks of the coming of the Messiah, and the salvation that was to come through him to the Gentiles, with the same facility that one speaks of a past event, and shows a greater knowledge of those matters than the disciples did while here on earth with Christ; and as there is nothing to compare with it, in clearness, in the records that the Nephites took with them from Jerusalem, they could not have got those ideas out of the records; and I naturally come to the conclusion that Joseph, having a full knowledge of these facts, clothed the ideas caught from the record in much stronger language than it would really have warranted. Of course.

I may be entirely wrong in this surmise, but I am not able to account for it in any other way.

Another strange thing is, that a book that has come into the world in our day and age, and having attained so much notoriety, even before it came from the press, should be so hard to account for, if the origin attributed to it by its friends is false. In all other cases some one is always ready to come to the front and claim the authorship, as soon as any piece of literature becomes famous; but no one has ever claimed to be the father of this production; and, since the complete explosion of the Spaulding theory, so far as I know, no one of its enemies has advanced any theory as to how it did originate. Some, of course, are still holding on to the Spaulding theory, but they are back numbers, and they were in a recent article warned not to advance it any more.

Well, I have already made this letter far too long, and I must ask your pardon for trespassing so far on your valuable time. I intend to push my investigation until I am satisfied either that this matter is right or wrong, or beyond my reach. Every man should be interested that far in the truth.

Thanking you for the interest you have taken in this matter with an entire stranger, I will further say that anything that may be published in any of your literature (except the *Deseret News*, I take and thoroughly read that), I would appreciate, where it tends to throw real light upon this subject. I am willing that you should use my letters, or any part of them, wherever and whenever you think you can accomplish any good with them, for I am not ashamed of my investigation.

I am very respectfully yours,

H. CHAMBERLAIN.

THE WORK OF PLODDERS.

BY S. A. KENNER.

In computing the achievements of the world's inventors and promoters, it is to be observed that the plodders, those whose movements are slow but steady, are not given so much consideration as are the brilliant ones, the brisk-gaited, rapid-fire people, those who think quickly and act in the same way. In this respect all ages seem to be alike; those who most expeditiously achieve results receive the most applause, the greatest emulation, the largest remuneration.

However, the race is not always to the swift nor the battle to the strong. The race between the hare and the tortoise (related in some of the school books) which was won by the latter, contains a moral worthy of occasional remembrance, and it stands as a solemn fact, whether regarded as a monumental one or not, that the achievements of plodders have been more enduring than those of plungers, although what the latter have done is by no means to be treated slightly or at all underestimated.

Watts was a "lazy" boy who lounged around his mother's fireplace in preference to going out and engaging in athletic pursuits or pastimes. During these hours of inaction he caught an idea which has been the means of making a present-day life many times as long as one of his day, by shortening considerably the time consumed in passing from point to point. If he had not been "slow" perhaps he never would have loitered around his mother's fire long enough to make note of the power of steam as manifested upon the lid of the tea kettle, a principle which applied has transfigured the world in less than a century. However, this is but a question of

individuals; if it had not been done by him it would have been accomplished by some one else, for steam power in mechanism had to come. It came slowly enough, too, even after its possibility was fully demonstrated. Stephenson was ridiculed by the committee of Englishmen appointed to investigate his "steam carriage," and if he had been less tenacious and more sensitive, some other man would undoubtedly have fallen heir to the honors, at last successfully gathered by him.

The same as to Robert Fulton, whose reputation for energy and industry in the place where he lived was by no means excellent, but rather the reverse; he was, in fact, set down as a day-dreamer, a visionary, an impractical contriver of profitless schemes; and when the crowd gathered upon the banks of the river, at the time his boat was announced to pull off up stream, it was not at all for the purpose of being convinced or even bestowing praise in the event of possible success, but rather to gratify that strange disposition in humanity of exulting in the downfall of one who is not liked, because unlike his dislikers.

The attraction of gravitation was discovered by a man who was believed by some of his neighbors to have been born tired, and never succeeded in getting rested up. His name was Isaac Newton, and he was in a favorite position—that is, lying supinely upon his back in the shade of an apple tree, when a sample of the fruit descended upon or near him, and set him to thinking, the results of his thoughts being the overturning of many long-cherished errors regarding our abiding place and its position in space, substituting therefor realities and corrected deductions. An active, up-to-date boy in Isaac's place would first have looked around to see if any one had observed his good fortune, then proceeded to eat the fruit, and let science take care of itself.

Benjamin Franklin was as dissimilar to the agency with which he frequently and freely associated—lightning—as possible. He was measured, methodical and deliberate, always and under all circumstances. He thought out the means of luring what might properly be termed the fifth element from its abiding place in the clouds, and then put it into practice by means of a kite; that is, he ejected the element of play into his work, and laid the foundation for the grand plan by which, subsequently, the subtile fluid was

harnessed and made one of man's most useful instead of most dangerous visitants.

This suggests another slow man, Samuel F. B. Morse. It would, perhaps, be claiming too much for him to say he first conceived the idea of electrical transmission, but he was undoubtedly the inventor of its practical application as a commercial factor, and he had an experience in gaining recognition and material assistance for his scheme, so like that of Stephenson as to be considered a coincidence; only the former had Americans (American law-makers at that) to deal with, and these are supposed to be somewhat quicker in grasping at speculative projects which give any sort of promise of returns. Congressmen proved to be as slow as any of those herein referred to, but their slowness was of the retarding instead of the progressive kind; yet, the grand consummation was achieved at last.

All the while, the writer is not oblivious to what some readers will be apt to say or think—that the instances mentioned, and the many more that might be named, are somewhat in the nature of solecisms, boomerangs as it were, because each and every one of the achievements recorded as the work of the plodding people has been the means of enabling most of our doings in life, and life itself, to become more energetic, more expeditious. We don't wait a month for a message from the far east, it comes in a moment; we no longer spend long, weary, wearying months filled with danger and dread in making our way from the once frontier to our mountain home,—an equal number of days, pleasantly spent throughout, being all that is required. And so on; antitheses seem to be self-creative, our objections appear as soon as an affirmative proposition is presented. It is not so much of results, of consequences, as of their inception, of the means by which they are born and brought into the service of the race of man, that these unpretentious lines are designed to treat. Did "fast" people first "catch up" with the idea (for example) that a trans-continental railway was a feasible enterprise? Did the swift-gaited ones build it when the idea was at last adopted? No, to both; Congress was hampered at ("pestered," as one member expressed it) for many years by conservative, slow-moving people, who had the idea in their heads, and were, perhaps, too indolent to get it out, before it at

last yielded to the inevitable, and passed a Pacific Railroad bill; and the work no sooner started than it stopped, then went ahead again, and the highway slowly made its way across the wastes. Long prior to this, a man whose practical achievements in the field of exploration, pioneering and colonization entitle him to rank among the greatest of the world's people—Brigham Young—by slow and laborious marches not only pointed out, but actually followed, an invisible trail which afterwards became the road bed of the Union Pacific railway. There were no rapid surveys made by him or by any one else, albeit rapidity of travel followed as a result, a result of which we of this day and age, the slow as well as the fast, enjoy the full fruition. The sturdy founders do not rush their work, or it would be badly done in many cases, if done at all; they lay the foundations with care, then complete the structure in the same way, so that the swift-blooded and nimble-fingered who succeed them may dwell in safety and comfort, with so much of rapidity as our natures may require and our means permit.

"The more haste, the less speed," is an adage the exemplification of which is found in many of the greater as well as the minor events of life. Somewhat in line with this is the noted saying of Cardinal Richelieu: "We foil gigantic dangers, not by giants, but by dwarfs." Even as the humble things of the earth are sometimes used to confound the mighty, have we seen, in our own case, the creeds and other divisions of the people made first to wonder at, then to oppose and harass, by all means at their command, but without avail, the great developments wrought by the unfolding of the Gospel plan to an obscure boy of little education; this followed by the ceaseless efforts of his associates and successors—all unpaid, but cheerful, tireless and resultful plodders in the vineyard of the Lord—going to show that we reach the golden mean only through patient, laborious, meritorious effort.

OUR STANDARD CHURCH WORKS.

BY JOSEPH F. SMITH, JUN.

One of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints reads: "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." The words of God delivered both in ancient and modern days have been given to the Saints for their profit and learning—for the purpose of giving unto them a perfect understanding of his commandments, and of his will concerning the inhabitants of the earth. We have been greatly blessed in having revealed unto us the record of God's dealings with ancient inhabitants of America, in the Book of Mormon, and in having his will concerning us, in the Dispensation of the Fullness of Times, made known in the Doctrine and Covenants. The Pearl of Great Price also reveals unto us many important truths concerning the antiquity of the Gospel, which in the past were kept hid from the world, because of unbelief and wickedness, and the promise has been made that other records and other truths shall be made known in the due time of the Lord, when we are prepared to receive them.

I sometimes wonder how it is that some of the Latter-day Saints apparently forget the importance of these records, and how we can possibly neglect to study them, and fail to become thoroughly acquainted with the mind and will of God as revealed to us, when we know that "the glory of God is intelligence," and that "no man can be saved in ignorance." We have been commanded to teach one another words of wisdom out of the best books, even by study and faith, and also to teach one another the doctrine of the kingdom. To my mind it would be impossible to find

better books than the standard works of the Church, and in no better way can we learn the doctrine of the kingdom than by applying ourselves to the study of the scriptures, especially to the revelations which have been given directly to us in this day.

The Lord said to the prophet Nephi: "I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them, for *out of the books which shall be written I will judge the world*, every man according to that which is written." (II Nephi 29: 11.) If the world is to be judged according to the word of the Lord which is written, how much greater will be the condemnation of the Latter-day Saints when brought to judgment, if they do not understand the things which have been revealed unto them! We should not treat lightly the things which have been revealed, for if we do, we will come under condemnation.

No Latter-day Saint home should be without these books, and no member of the Church should fail to study them and reflect upon their teachings. That there are many families holding a membership in the Church, who have not a complete set of the Church works, cannot be denied, and, perhaps, there are others, who, although they have the books, do not read them. I maintain that where a family of this class can be found, without exception, they are non-progressive, and do not comprehend the principles of the Gospel. The Gospel of Jesus Christ is progressive. The Prophet Joseph Smith said, under the spirit of inspiration, that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (Doctrine and Covenants 130: 18, 19).

If we look around us, we will see that the man who devotes himself to the study of the principles of the Gospel is the active man in his ward or stake, and that he has a better understanding of the Gospel, and can defend it, teach it, and live it better, than the man who is passive and devotes very little of his time to these things. This is most natural.

When Alma and Amulek were preaching to the inhabitants of the city of Ammonihah, they were opposed by a learned lawyer.

Zeezrom, who tried to catch them in their words, that they might be judged according to his interpretation of the law. Failing in his designs, he began to consider the teachings of these servants of the Lord. The more he reflected the more he was convinced that they spoke the truth. This caused him to fear and tremble because of his own sins, and he began to enquire very diligently of Alma concerning the kingdom of God, and how it was that Alma understood these things. Alma replied:

It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him; and therefore he that will harden his heart, the same receiveth the lesser portion of the word, and he that will not harden his heart, to him is given the greater portion of the word, until it is given him to know the mysteries of God, until he knows them in full; and they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. *Now this is what is meant by the chains of hell* (Alma 12: 9-11).

This is in strict keeping with the words of the Lord to Nephi, as recorded in II Nephi 28: 30:

For behold, thus saith the Lord God, I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

We see by this, that we cannot stand still,—we must either swim up the stream or be carried in the other direction to destruction. The great difficulty with many of us is that we are careless and indifferent in regard to the study of the scriptures. Our minds are continually bent to worldly things, and we forget that the Gospel is practical, and should be applied in all things, temporal as well as spiritual. The great commandment is to “Seek first the kingdom of God and his righteousness, and all things shall be added.” There was a time when the people of the earth had, in a

degree, to depend on the few leaders to do their thinking; but that time has long since past. We should think for ourselves, and use the talents God has given us, otherwise we cannot expect to retain his Spirit.

If the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price were as thoroughly studied in the missionary field, by the elders, as the Bible is, there would, in my judgment, be a greater amount of good accomplished. When the first elders in this dispensation went forth to preach the Gospel—then a new thing among the people—they took with them several copies of the Book of Mormon, and whenever the opportunity would offer, they left copies at the homes of the people, with the understanding that in the course of a week or two they would call again for them. What was the result? Hundreds were converted through its teachings, and received a testimony of its truth, as they are promised in the book (Moroni 10: 4).

The fact is that quite a number of the first elders received a testimony of the truth, and some were baptized before the organization of the Church, April 6, 1830. Naturally they were filled with zeal, and were anxious to go forth immediately and declare these things unto the world, before they had received the Priesthood, and been endowed with power from on high; but the Lord checked them by telling them to wait a little longer, until they should have his rock, his Church and his Gospel, that they might know of a surety his doctrine: "Seek not to declare my words, but first seek to obtain my word, and then shall your tongue be loosened; then if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men; but now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto." When the Church was finally established, and the elders received their commissions to go forth and preach the Gospel, the Lord commanded them that they should confine themselves to the first principles of his Gospel, which are in the Bible and the Book of Mormon, in which is the fullness of the Gospel. (Sec. 42: 12.)

By this we see that they were commanded not to go forth without a thorough knowledge of the books and the revelations they had received. The very object the Lord had in bringing to light the Nephite record was that the "fullness of the Gospel," which it contained, should be given to the world. The Lord commanded the elders in those days to use the newly revealed truths in missionary work, and at no time since has he directed otherwise.

In later years, our elders have depended more upon the Bible to establish the truth of the Gospel, and to some extent the Book of Mormon has been neglected in the missionary field. We have lost track of the fact that God has said, through his prophet, that the Book of Mormon should be a witness for the truth of the Bible, and should establish the truths of the Bible (I Nephi, 13). This neglect on our part led a minister to advise his fellow laborers not to discuss with the "Mormon" elders from the Bible, but to study "their own church works," and discuss the different points of doctrine contained therein, for our elders were not acquainted with their own books. I remember also a remark made in my presence by one of our missionaries who, after performing a mission in the world, said: "If I were going on another mission, I would leave all books at home but my New Testament, for that is all we need in the mission field, for it is all the people will accept. The people will not receive the Book of Mormon, and we have to meet them on their own ground." The folly of this was clearly demonstrated by other missionaries who had spent their time almost exclusively with the New Testament, and when called upon to defend truths in the Book of Mormon, were so ignorant of its contents that they utterly failed. I know these records can be used to great advantage in the mission field, and that the honest in heart will as willingly receive a truth from the Doctrine and Covenants, or the Book of Mormon, as from the Bible. If a person does not want the truth, the evidence in the Bible that may be brought to bear, while it may silence him, will not change his position nor cause him to receive the truth. It is the Spirit of God, after all, which works the change in the human soul.

Another argument I have heard raised against the use, in the mission field, of the records revealed through the Prophet Joseph Smith, is that the elders are likely to preach on the streets, and

at other places, before strangers, and quote from these books, thinking the passages were in the Bible, thereby bringing ridicule upon their heads. This argument is so foolish that it is astonishing that one would use it. It is seldom that an elder will make a mistake of this kind; and if he did, in regard to these records, would he not be as likely to quote from one Book in the Bible and give credit to another? The trouble is, these records are not quoted from and used enough. I firmly believe that a more thorough and systematic study of them would give an elder a better understanding of the Gospel; hence, he would be better able to preach, to teach, and to defend the Gospel in the world than the man who depends entirely upon the Bible for his knowledge; for many principles of the Gospel which are somewhat obscure in the Bible, because of the precious parts which have been taken away, are set forth clearly and distinctly in the other records. There is, on the other hand, no principle of truth taught in the Bible that is not as clearly, and as forcibly, upheld and taught in the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price.

In every dispensation of the Gospel, God has spoken to his children, and has given them commandments to suit their time and conditions. The Pearl of Great Price contains the Gospel as it was preached to Adam, Enoch, Noah and to Abraham. The Old Testament is the record of the revelations given to ancient Israel. The New Testament is a record of the re-establishment of the Gospel, in the dispensation of the meridian of time, and of the ministry of Christ. The Book of Mormon contains the revelations given to the seed of Joseph in America, also the record of the Jaredites; and in our day—the Dispensation of the Fullness of Times—God has again spoken, and we have his commandments in the Doctrine and Covenants. None of these records can be discarded; they all contain light and truth, and all agree in doctrine. We must have a knowledge of all, in order that we may properly teach the Gospel. Some of the great truths which are revealed to us in these books may be mentioned:

In the Pearl of Great Price, we are given a knowledge of our pre-existence, and we learn that in that state some were more noble than others; hence, became God's rulers. We are taught that the same identical Gospel which we have received was taught

to Adam, that Adam and his posterity were baptized, and received the Holy Ghost; that Christ was the law-giver—the King of Zion—in that day; we receive the prophecies of Enoch, and learn of the translation of his city; why sacrifice was instituted; of the destiny of the earth and its inhabitants.

In the Book of Mormon we have revealed unto us the record of Joseph; we learn that his descendants received the land of America for their inheritance; that the Nephites were the “other sheep” of the house of Israel, spoken of by our Savior; that Christ visited this continent and established his Gospel among the Nephites; that God led a colony from Asia, at the time of the confusion of tongues, according to his commandment; we learn that the New Jerusalem will be built on the land of America, and that America is a choice land above all other lands; we are told why Adam fell; and the object of our existence in this life, and our destiny; that it is an abomination in the sight of God to baptize infants; and it reveals unto us the prophecy of Joseph, son of Jacob.

In the Doctrine and Covenants, we have revealed unto us the history of the Priesthood; we are taught where the New Jerusalem will be built; the doctrine of Baptism for the Dead, and the use of temples; that the elements of matter are eternal; the meaning of “eternal punishment;” the eternity of the marriage covenant; that truth and intelligence were not created nor made; we have revealed the land where Adam dwelt; the united order, and the nature of the second death.

These are but a few of the many truths which these records contain, which in the version of the Bible we have received are indeed vague, if taught at all. God has given us these records, and has commanded us to search them, to study them, and to ponder over the teachings they contain, that we may draw nearer unto him, learn of his ways, and the better keep his commandments. It is our privilege to receive “the greater portion of the word,” until it is given unto to us to know the mysteries of God, until we know them in full. If we do not take advantage of the opportunities thus afforded, we are in danger of being led away by the cunning of Satan, or the craft of wicked men who lie in wait to deceive.

TALKS TO YOUNG MEN.

III.—DOING THINGS INDIFFERENTLY.

I have known young men to so far forget their duty as to always do things in a very indifferent, thoughtless manner. How young people should learn to despise carelessness, slovenliness, indifference! "Let it slide," "let it go at that," "good enough," are extremely poor rules to adopt. The old adage, "Whatever is worth doing at all, is worth doing well," is a splendid mark to work to. Get ready; do not act until you are ready, then do with all your might. That is the motto for a young man who is to prove a success—who is to make a character, a mark, in life.

Indifference on the part of boys on the farm, in the shop, in the canyon, at the mills, in all employments, is much too common, and is the bane of parents and employers. But it is not alone there, it enters our homes, and even our religious worship. This reminds me of a letter I received some weeks ago on the indifference of young men who are home missionaries, and as they are in the minority, let us "go after" them, and apply the moral to our own vocation. Here is the letter:

One Sunday afternoon, some months ago, I visited a friend who resides in — ward. As the hour for worship drew near, I volunteered to accompany him to meeting, in order that our souls might be refreshed and fed with that spiritual manna which we so much need to sustain us while traveling through this "vale of tears."

The choir and congregation united in a song of praise; an aged father in Israel offered up a prayer of thanksgiving to the

Most High for his manifold mercies and favors; and while in solemn tones the sweet singers again praised the Father for

“ * * * the wisdom and the love
That filled the courts on high,
And sent the Savior from above,
To suffer, bleed and die,”

the holy emblems of the body and blood of Christ were passed around.

Two elders (it would be improper to mention names) were then announced as the speakers of the evening. They were home missionaries. One of them stood before the congregation, and these are something like the words he said: “My brethren and sisters, I feel my weakness in standing before you this evening. I would much rather speak to the people of the world than to a congregation of Latter-day Saints. I find my mind a complete blank; I know of nothing that I can say to you.”

I turned to my friend and asked, “What did he say?”

“That he has nothing to say,” he replied.

“Then why doesn’t he sit down?”

“He will, presently,” replied my friend, “but he wants first to demonstrate the truth of his statement.”

For full twenty minutes, I sat and listened to one of the most uninteresting, spiritless, disjointed discourses that I have ever heard from the lips of an elder. When he resumed his seat, I remarked to my friend, “We must give him credit for having at least told the truth—he said that he had nothing to say; he talked for twenty minutes and said nothing.”

It was my intention, when the missionary arose, to petition the Lord to bless and inspire him with his Holy Spirit; but when I heard him announce that he had nothing to say, I hesitated. I remembered the decree of the Almighty in the beginning, that in the sweat of his face man would eat bread all the days of his life, and as I am not impertinent enough to ask the Lord to fill with bread the mouth of the man who spends his days in idleness, neither had I the heart to ask him to fill with words of life and inspiration the mouth of the mental drone. If a home missionary

has nothing to say to a congregation, then, it seems to me, he ought to abandon the ministry. I trust that no one will construe this as being a plea for prepared discourses. No one could be more opposed to prepared discourses than I am. We are taught by the revelations of Jesus Christ that these meetings should be conducted by the Holy Ghost, that men should speak as they are moved upon by him, and that unless men have the Spirit they are not to teach; but I have not yet learned how a missionary who, after filling one appointment, takes no thought of his calling until the hour comes for him to fill another, can expect the Lord to endow him with the Spirit of wisdom and instruction.

The Latter-day Saints, as a people, are not among those who "make men offenders for a word." No matter how simple the language; or how ungrammatical the construction of the sentences, so long as we get ideas. One man said recently, "I wish I could find language with which to clothe my ideas." His friend replied, "I wish I could get ideas; I have no fear but I would find language with which to clothe them." That's the point—give us ideas, good, sound ideas. We do not care how the nut is broken, so long as we get the kernel; we are not so much concerned about the platter on which the meat is served, as about the flavor in the meat. Missionaries should begin to realize that people are getting tired of gnawing at bare bones.

This missionary talked for twenty minutes and said nothing of interest or profit. He reminded me of a squirrel confined in a cage. For twenty minutes he rode on the cage wheel, and landed where he started, without having covered a foot of ground. He only benefited himself—he had exercised his limbs, and the only one benefited by the discourse referred to above was the missionary—he had exercised his lungs.

I have heard another missionary address the Saints a number of times, and it seems to be that man's efforts to give expression to a few tame, lame, spiritless sentences. His discourses are as barren as a vestal virgin, and it is a wonder to me that the man hasn't become dissatisfied with himself long ago, and requested a release. You may think me severe, but listen to the whole of my story. I have known this same man, who cannot stand before the Saints ten minutes and address them intelligently, discuss for a

considerable length of time each day, for several weeks, a notorious murder case. And it seemed strange to me how a man who could talk as much as he did about a murder could not talk for ten minutes on some of the principles of the Gospel. Perhaps the reason why he could talk so long about the murder was that every morning he had devoured all there was in the newspapers about it. No doubt if he had devoted half the time to the study of the Gospel that he had given to the murder, he would have been able to talk more intelligently about the Gospel. I heard another missionary in private describe in detail a twenty-round prize fight that came off in the East a number of years ago. And yet, this same man, like the other, cannot address a congregation of Latter-day Saints with any degree of satisfaction—to the congregation. Now if this man had paid as much attention to the Gospel as he seems to have paid to prizefights, there would be a different story to tell.

There is a man I know who can “talk politics” from morning till night, and yet when it comes to talking about the Gospel, he finds himself at sea. He takes two daily papers, and yet he told me he could not afford to subscribe for one of the Church publications. So long as home missionaries devote so much of their time to reading about criminal sensations, prize-fights and politics, and so little of their time to the study of the Gospel, so long will we continue to have poor, dry, husky sermons. It seems to me that men who profess to be and call themselves ministers of the Gospel should devote at least as much time to the study of the things of God, as they do to the things of the world. The sooner that home missionaries learn that the gifts of God cannot be had merely for the asking, that they must couple works with their faith, the better it will be for themselves and their congregations.

True, the Savior said, “Ask and ye shall receive,” but we must not forget that he also said, “Search the scriptures,” and that in these latter days he has repeated the injunction, telling us to “seek for words of wisdom out of good books.” What of a district school teacher, or a Sunday school teacher, who would stand before his class, not once, but many times, and repeat the words of this missionary: “My mind is a complete blank; I have nothing to say to you this morning?” We would be looking around for his successor.

My brother said that he had nothing to say. What did he mean? Can it be that all the truth has been told? What about the great infinite atonement made by the son of God? Is there nothing new therein to be learned and dwelt upon? Do we know all there is to learn concerning the sacrifice of the Holy and Just One? True, we have heard much about the Savior's atoning sacrifice; no doubt there are many things connected with that sacrifice which will not be understood this side of the millennium; but I am justified in saying that, notwithstanding all that has been said about it, there is yet in the mediation and atonement of our Redeemer enough material for a thousand sermons. In conversation, recently, with a friend, he told me that many years ago a sister loaned him seventy-five dollars to enable him to emigrate to Zion. He came here, and after passing through a few trials, he found himself on the road to prosperity. But he seemed to forget his friend and benefactor; and, for a number of years, he did not send her so much as the interest on her note. But one day he remembered the one who had made it possible for him to gather to Zion. He said to himself, "It was her money that brought me here. Had it not been for that kind woman, I might yet be in Babylon working for a mere pittance. And to think how ungrateful I have been to her!" He sat down, penned a kind letter, in which he implored her forgiveness, and enclosed part of the money he had borrowed.

The more we think of that great sacrifice, the atonement of the Savior, the more do we realize our indebtedness to him who bought us with his own blood; and the more we realize the priceless value of that atonement, the more will we strive to love and serve him. If there were no other subject than the atonement of Christ to talk about, we should never let any one hear us say that we have nothing to say.

"Nothing to say!" Surely in the Gospel of Jesus Christ there are truths which have never yet been fully explained. We have not come to the end of the "sweetest story ever told." Is it possible that in this great latter-day work, this "marvelous work and a wonder," "there is nothing new under the sun?" "Go to the ant, thou sluggard, consider her ways and be wise." Let us not play the part of the Prodigal Son, but instead of feeding ourselves and our hearers on dry husks, let us arise and go to our Father, and

from his storehouse bring forth things new and old, and with them feed the flock of God, of whom he has made us ministers.

And so ended that complaint. Young men, if you are home missionaries, have something to say; say it by the power of the Spirit, and sit down. If you have nothing to say, get something, and don't bore people by your indifference.

MASTERING MOODS.

"If you are morose, moody, or despondent; if you have a habit of worrying or fretting about things, or any other fault which hinders your growth or progress, think persistently of the opposite virtue, and practice it until it is yours by force of habit.

"When you feel unhappy and out of sorts with all the world, nothing is more certain than that nursing such feelings aggravates them. Hold just the opposite thought from that which depresses you, and you will naturally reverse the mood. The imagination has great power to change an unpleasant thought or experience. When you are the victim of vicious moods, just say to yourself, "This is unreal; it has nothing to do with my higher and better self, for the Creator never intended me to be dominated by such dark pictures." Persistently recall the most delightful experiences, the happiest days of your life. Look on some beautiful object in art or in nature, or read a passage in some helpful, uplifting book. Hold persistently in the mind such things as you have enjoyed; drive out the failure thoughts by thinking of the successful things you have accomplished. Call hope to your aid, and picture a bright, successful future. Surround yourself with happy thoughts for a few minutes, and you will be surprised to see how all the ghosts of blackness and gloom—all thoughts which have worried and haunted you—have gone out of sight. They cannot bear the light. Light, joy, gladness and harmony are your best protectors; discord, darkness and sickness can not exist where they are."—O. S. Marden, *in Success*.

PUBLIC WORKERS.

JAMES JACK.

In this number of the ERA, a splendid likeness of Elder James Jack is presented to our readers. Brother Jack has occupied the position of Cashier and Chief Clerk to the Trustee in Trust of the Church of Jesus Christ of Latter-day Saints for many years, and is a zealous and trusted worker.

James Jack was born on the twentieth of November, 1829, in Perthshire, Scotland, and is the son of John Jack and Margaret Cowper. His early life was spent upon his father's farm in Scotland, which work he later supplemented by employment in a dry goods establishment in his native town. He came to the United States and to Utah in 1853. His first public labor upon arriving in Salt Lake City was in the building of the city walls, under the direction of A. P. Rockwood. It was necessary in those early times that those who arrived here take any employment that first came to hand, and so he set to work in the building of these walls with heart and energy, to accomplish the trust which had been imposed upon him. He afterwards obtained a position in the office of the tithing store as clerk, in 1856, in which place he labored for five years, when he was called to work in the President's office, in 1861, as cashier and chief clerk, which employment he has held for over forty-two years, a remarkable tribute to his faithfulness and integrity.

He was married February 11, 1853, while yet in Scotland, to Jemima Innis, a native of Scotland, having been baptized into the Church of Jesus Christ of Latter-day Saints, February 9, 1851.

Aside from his labors as chief clerk in the Church business office, he has taken part in many of the financial affairs which have enhanced the growth of our State, and in all cases he has admin-

istered the tasks allotted to him in an able manner. He is at present vice-president and a director in the Salt Lake and Los Angeles Railway, a director of the Inland Crystal Salt Company, and a director of Zion's Savings Bank and Trust Co. He was treasurer of the old Utah Central Railroad Co., and also at one time the treasurer of the Salt Lake City Railroad Co., and Salt Lake City Gas Co., being one of the original incorporators of the latter, also one of the original incorporators of the Utah Sugar Company. For twenty years he served as treasurer of Utah Territory, and was also at one time treasurer of the *Deseret News* Company.

Asked as to what he considered a good guiding principle for a young man to adopt in life who desires to acquire honest success, which means a first class character, as well as a good financial standing, he said, "I have always endeavored to make my rule in life, honesty, integrity, and fidelity to duty, and I consider this a good motto for any young man who desires to make a success of his career."

CHRISTMAS.

BY BRIGHAM CLEGG.

How long since prophets heralded the coming of this day,
Made sacred by Christ's holy name; and still we wait and pray

To dawn a greater Christmas morn, when angel bands shall sing,
And earth be robed in purity to meet her welcome King.

Then shall all sorrow flee away, and sin forever cease,
And Babel noise be silenced by triumphal chords of peace.

Long ages, too, have rolled away since that first Christmas morn
When in a rustic stable old, a babe, a God, was born:

Yet still he lives and breathes and moves, in countless hearts of
prayer;

Where virtue, love and faith is found, he ever lingers there.

The gentle touch we yet may feel, that healed the leper's brow;
The loving eye that pitied them, looks down in pity now.

The words he spoke of faith and love, we yet may hear today;
His every word and look and act, they live eternally.

How swift have glided by the years since wise men from afar,
Were guided to the holy place by God's appointed star!

But still methinks that star shines bright, in night's dark sinful
sky,
Just as it shone that night of yore, to greet the passer by.

It shines to guide along faith's path—while love burns in the breast—
All weary pilgrims safely to his promised home of rest.

How long since shepherds watched their flocks, that midnight, clear
and cold,
When angels tuned their silver harps, and sang the song of old!

They're singing now—be still, proud world, and cease thy noisy din—
The birthday of our Lord and King, they come to usher in.

Above the clouds of war and strife, ten thousand glad harps ring,
And bending near, to catch the ear, ten thousand voices sing:

"All glory be to God on high," a message from our King,
"On earth be peace, good will to men," oh, hear the angels sing!

Be cheerful, then, ye mortal men, 'tis Christmas day, once more,
Let music sweet Christ's birthday greet, and ring from shore to shore.

A present rare, a Savior fair, God's Christmas gift to man,
Who ransomed all from Adam's fall, and gave the gospel plan.

Behold afar his guiding star, 'tis beaming bright today—
It bids us bow, in worship now, while angels chant their lay.

Let bells repeat the music sweet that rings from harps above,
While mortals, we, in melody, give back the song of love.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Panama Canal.

When Colombia awoke from her delusion and discovered that Panama had revolted and established an independent republic, that the United States had entered into negotiations with Panama, and in the new treaty with the new republic guaranteed the independence of the latter, she began to realize the serious loss she had sustained by her refusal to ratify the treaty with the United States for the construction of the canal across the isthmus of Panama. Colombia's disappointment has therefore become the irony of fate.

The administration at Washington considered the law, which authorized the President to proceed with the negotiations for and construction of the canal across the isthmus, as of full force, after the treaty with Colombia had been rejected and Panama had set up an independent government. The United States was certainly quick to recognize the Republic of Panama; and the question naturally arises, was the new administration over-hasty in this acknowledgement. The recognition of Panama was so quick as to give Colombia no opportunity to demonstrate her ability to subjugate the revolted province.

There is in the world's history a sort of unwritten law of international eminent domain. Upon that unwritten law, a great deal of the world's progress and march towards civilization has depended. The law of eminent domain has always been regarded as essential and eminently just in national life. Were a man permitted to say, "You shall not build a railroad across my land

against my will, because by so doing you would interfere with my right of property and my right to do with my property as I see fit;" such a contention, if it prevailed, would be an impassable barrier to civilization and to commerce. The state says there are well defined instances in which individual rights shall yield to public good. Colombia said to the world, "You shall not promote commerce and civilization by the construction of a canal across a worthless strip of country to which I hold title." The treaty which had been made with the United States was unanimously rejected by the Colombian Congress, after that republic had been most magnanimously treated by the United States. The United States was, therefore, under no obligation to quibble with Colombia about nice and technical questions of international jurisprudence.

When Panama had established its *de facto* government, if the United States had not availed itself of the opportunity to protect Panama and conclude a treaty with that republic, it would have been the laughingstock of the world. There is an inherent, instinctive sense of justice which the people of the United States, and the world generally, feel over the action of the President in forming a new treaty with Panama, and guaranteeing that republic protection against Colombia. The President, in his message, bases his action in the matter upon the treaty which this country entered into with New Granada, in 1846, and which it maintained with Colombia, after Colombia was substituted for New Granada. Such a defense is rather technical than substantial, and people generally would be just as well satisfied if no explanation whatever is given, because they recognize an inherent justice in our attitude, which may be classed among those things which we instinctively feel are right, but which it is sometimes difficult to explain.

We shall be better off under the treaty with Panama than under that proposed to Colombia. The announcement that Colombia had landed at Darien eleven hundred soldiers, who, it was expected, would march across the country to Panama, for the purpose of subduing the revolting province, will hardly create a ripple of anxiety among the people of the United States. If Colombia hopes to gain any headway against the people of this country, it will be through guerrilla tactics, by means of which she would expect to

inflict serious injury upon us, as a retaliation, but without hope of regaining her lost province. If Colombia is led into the adoption of such tactics, she may wake up to the realization that she has lost all instead of one province.

The Panama Junta, at Panama, adopted the treaty the day after it reached them, and promptly forwarded it to the United States. General Reyes, who is at the head of the Colombian army, reached the United States at the earliest opportunity, for the purpose of securing a reconsideration of the treaty between this country and Colombia. He was too late; we had already given our word to Panama. According to his own personal statements, he would be quite willing that we should have now the right of way across the isthmus without any money consideration whatever. Of course, the only assurance that Gen. Reyes could give would be to make us understand that he was at the head of the army, and that we should deal with a military government, and not with politicians, at Bogota. However, it will be much more convenient for the United States to deal with Panama, whose capital will be at one end of the canal, than to deal with Colombia, whose capital, Bogota, is far removed from that great waterway. Our government would have been subjected to constant delays through political connivance at a capital so far removed, and over which we could not hope to have a very strong influence.

There are only about two hundred and fifty thousand people in the whole Republic of Panama—some say three hundred thousand. In a republic, they will enjoy the electoral franchise; but a very large percentage of that population is too ignorant to know what the electoral franchise means, much less to use it. It will not be long before there will be more Americans in the Republic of Panama than there are citizens of Panama. We shall then have the South African question over again. Those Americans will probably demand the franchise, and getting it, they can rule the country in the direct interests of the people of the United States, or they can cast their vote for annexation, and become a territory like Hawaii. It may be, at this time, better politics than philosophy, to say nothing about that matter. However, one given to speculation can very easily foresee conditions that will, before many years, make Panama a territory of the United States.

We shall then enter upon an era of South American extension. The world problems that await solutions by the United States are certainly the greatest that history has ever known.

Herbert Spencer.

The death of Herbert Spencer, on the 8th of December, removed from the world of science, one of its most conspicuous leaders. Mr. Spencer died at the age of eighty-three, of senile decay. He was born in Derby, England, April 27, 1820. His father was a tutor in mathematics, and his son evidently inherited some of the mathematical ability that distinguished him in after life. Spencer was a precocious boy, and at the age of seventeen, was a practical engineer. It is said, that at the age of sixteen, he invented a new theorem in descriptive geometry. Herbert Spencer, in his early days, was also a close student of nature, and devoted much of his time to the study of lower animal life. In the full vigor of his manhood, he also became an inventor of some renown, having made marked improvements in the mechanism of watches and printing presses.

Herbert Spencer, at the age of thirty-two, attracted the attention of the world as an original thinker. It was discovered that he possessed a philosophical bend of mind, and that he was crowding upon the world some new and startling views respecting the philosophy of life. In the beginning, he does not appear to have been successful in the circulation of his books, as it is said that it took fourteen years to dispose of a single edition of his *Social Statics, or the Condition Essential to Human Happiness*; and it took him another twelve years to get rid of his *Principles of Sociology*. About the time of his entry upon the stage of speculative philosophy, John Stuart Mill was at the height of his popularity. The great Mill proffered his assistance to the rising philosopher, who respectfully declined the aid, and preferred to make a place in the world for himself, solely through his own efforts.

In 1860, Spencer issued a prospectus of his work on evolution. It followed close on the heels of Darwin's *Origin of the Species*. For years, there has been a lively controversy as to who really is entitled to the distinction of having developed into philosophy, the theory of evolution—Spencer or Darwin.

The Americans were the first to give Mr. Spencer any very substantial recognition; and his books, though translated in many languages, found a more generous distribution in the United States than in any other country. Spencer was fortunate in his first American disciples, Edward Youman, editor of the *Popular Science Monthly*, and John Fiske, a popular writer on historical and scientific subjects. John Fiske really out-Spencered Spencer, in his writings upon the subject of evolution. It was the writings of Fiske that really gave popularity to the theory of evolution in the United States. Spencer himself was abstract in his writings, and often difficult to comprehend.

In 1882, Mr. Spencer visited the United States. He owed it to the people of this country to visit them, and his reception by the men of science in the United States was of a royal character. Spencer has always been pronounced and outspoken in his views upon every subject which he has treated. He was equally fearless in pointing out to the people of the United States the grave dangers that confronted them in the maintenance of those free institutions of government established through our federal constitution. Our government, in form, he thought was quite ideal, but there was no people, in his judgment, in the world, capable of maintaining the free institutions which we had launched. Speaking of the people of England, he said: "We have not reached the necessary standard; neither have you"—referring to the people of the United States. He was asked if he did not think that education would do away with the dangers to which he alluded, whereupon he replied: "It is not a question of education, but a question of character." The dangers, he said, were not so much from the unlearned as from the political manipulators who were certainly well informed.

Herbert Spencer's attitude on the questions of religion has been very much discussed, though he has evidently tried to make himself clear on the subject. He was honestly an agnostic, an agnostic meaning one who does not profess to know one way or the other; and he was an agnostic long before that word was coined by Dr. Huxley, who used it rather in the sense that one could not know, than in the sense that one would like to, though does not, know. One might imagine from the principles evolved

in evolution, that Spencer was a materialist, but he distinctly disclaimed his belief that there could be no transition from dead matter to life, or from life to dead matter.

We really do not know much of Spencer's private life. He was averse to publicity, and severely savage towards those who would intrude upon the domain of his personal affairs. Of all nations, the English are the quickest to resent personal intrusion, and in this respect, Spencer was an Englishman of Englishmen.

During the summer of 1887, on Mt. Carmel, in Palestine, I had the rare opportunity of meeting frequently and visiting with Laurence Oliphant, a distinguished English author, who had been for years a member of the Athanaeum Club, to which Spencer belonged. Mr. Oliphant was, therefore, intimately acquainted with Spencer, Huxley, Darwin and others, who belonged to their coterie of scientific men. Mr. Oliphant said to me, speaking of Herbert Spencer's disposition, that Spencer was sometimes peevish, and often extremely difficult to get along with. He said Spencer imagined that he was a renowned billiard player, and seemed to exult more over his ability to play a good game of billiards than over his ability to invent a system of philosophy. However, said Mr. Oliphant, he had no patience with men who had no more sense in a game than to beat him. An anecdote is related of Spencer, that on one occasion he played a game of billiards with a foppish young fellow, a member of the club. The young fop beat him badly, whereupon Spencer, with some show of disgust, walked to the rack, put away his billiard cue, and said to the young man: "Sir, to play a good game of billiards is a mark of well-rounded education; to play too good a game of billiards is a mark of an ill-spent youth."

The Japanese Exclusion Bill.

Mr. James M. Robinson, Representative to Congress from Indiana, has recently introduced a Japanese exclusion bill similar in its provisions to the law in which the Chinese are excluded from the United States. The introduction of this bill indicates a growing sentiment against the employment of Japanese. The recent extraordinary demand for labor on the railroads, and the demand for labor in hazardous and trying places, has brought within the last

few years thousands of Japanese to the United States. There does not seem to be at present any great demand from the laboring classes for the exclusion of the Japs, as they are familiarly called. Some of the eastern railroads within the last few months have been compelled to lay off thousands of their men, and if there is a dearth of employment, it is not at all unlikely that an agitation against the Japanese will be started. The social scale and standard of living among the Japs are much higher than among the Chinese; but the Japanese do not seem to regard this country as their permanent home; nearly all of them are here without families, the vast majority of them, no doubt, expect to return to their native land to enjoy the wealth which they have saved up in the United States. Much of their earnings, too, is sent to their native land. This condition of their living, in times of extremity, will make them very objectionable to a large mass of the American people, and it is not unlikely that in time we shall have a Japanese as well as a Chinese question.

The Macedonian Question.

The approach of winter, and the information that Bulgaria has received from Austria and Russia, that under no circumstance will Bulgaria be permitted to annex Macedonia, have resulted in a cessation of hostile preparation between Turkey and Bulgaria. The Bulgarian revolutionists in Macedonia were wholly powerless to cope with an organized Turkish army; and the approach of winter made their guerrilla tactics quite ineffectual in dealing with the Turks. Bulgaria has disbanded her army, and settled down to the conviction that it is no use to go farther, as long as Austria and Russia both lie across her pathway. The scheme for reform, urged upon Turkey by these two countries, will virtually put Macedonia under a Christian government, and give to that unhappy province a vastly better government than it has ever before enjoyed.

Uncle Sam's Widows.

Uncle Sam's possessions and wealth have long been the envy of the world, and his possession of widows is by no means scanty. The last census shows that in the United States there are 2,720,000 of them. The city of Chicago boasted of the greatest showing

of any city in the Union, with its 60,396, while the number of widowers is only 23,097; but the city of New York is far in the lead with its 105,000. The State of New York has 320,000. Indiana has 88,000; Utah 8,000. Our population is 276,000; the population of Indiana is 2,516,000. We have nothing like as many widows per thousand as Indiana.

With so many widows surviving, it is remarkable that the insurance companies of the United States should have been so long prejudiced against putting insurance on the lives of women. They really outlive the men, and there are far more widows in this country than widowers. However, the insurance companies are mending their ways, and are now looking after the insurance of the women of the United States with commendable zeal.

Russia and Japan.

For weeks, the newspapers have been filled with wars and rumors of wars between Russia and Japan. It is hardly likely that these two countries are going to war. It would be easier for them to reach an understanding of mutual benefit in the division of the spoils which they now both have their eyes upon. Russia wants Manchuria; indeed, Russia virtually has this rich Chinese province. Just south of Manchuria is Corea, an unprogressive and backward country, into whose soils and institutions the Japanese could put new life if they were permitted to do so. According to last accounts, Russia had about concluded to give Japan a free hand in Corea. If this is true, the difficulty will be easily settled. The United States will only insist on free ports in Manchuria, which the Russians, up to this time, have not denied our country. Neither Japan nor Russia is at this time prepared for a war.

There is really something to be said in favor of Russia's retention of Manchuria. This province has been very greatly enriched and developed through Russian enterprise: and Russia having spent millions in order to secure an outlet to a harbor that is not ice-bound, is not likely to give up her ultimate intentions of making Manchuria a Russian province.

EDITOR'S TABLE.

THE LAW OF RECOMPENSE.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi: 23.

Young people naturally seek pleasure and amusement, and it is right that they should have them. But their recreation should not overstep the bounds of propriety, nor partake of the riotous. Neither should they permit it to go to such extremes that the end thereof is sin or sorrow. In the eternal adjustment of affairs, there will be a day of reckoning when the uttermost farthing will be required—when the awards will be distributed, and each man will receive his earnings, according as he has acted in the right or the wrong, and when his just dues will be meted out to him.

It is not good reason for young men to argue that a riotous life will be rewarded in the end, when repentance comes, with the same rich blessings that a prudent course will insure. Such argument is based on a false conception of the laws of God. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So declares the prophet, and his words are true. The principle may be reversed, I think, and it may be safely said that if the obtaining of blessings is based upon law, there is also law that governs the reception of condemnation. And as God has given man his free agency, it is left with him to make a selection of the laws which he chooses to obey. As long, then, as the drunkard, the gambler and card-player, the evil-doer, the reveler in vice, chooses to continue in his course, he will reap the condemnation that is the inevitable result of these evils; and only

when he repents, and sets his heart on better laws will the rewards of such better laws begin to reach him. But his repentance will only save him as far as the future is concerned. He has had to suffer for his past misdeeds in full measure—and will have to suffer for them until the law is satisfied, be the period of long or short duration. Much of what is called amusement and pleasure in this life is simply a prodigal waste of time and means, resulting in the formation of dangerous and expensive habits, or evil and injurious tastes, which are apt to leave a mark upon the character forever. Whatever may be said of the value of a repentant sinner as an example or pattern, it is still more blessed to have lived so that one has no serious evils to repent of. I always think the boy who sows no wild oats, is just a little better than one who has a large field of them to harvest, even if the latter does it with a repentant heart in the sweat of his sober brow.

The holy book gives us to understand that Jesus declared that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons which need no repentance; but that does not intimate that the sinner has more joy than the ninety and nine who were just, and hence needed not to repent. Some have an idea that the greater their sins, the greater the manifest mercy of God in their forgiveness, when they do turn to him. This thought, based on the scriptures, was not given to encourage sinfulness, but rather to encourage hope to turn from sin. "What shall we say then?" says Paul, "Shall we continue in sin, that grace may abound? God forbid." Certainly, the transgressor's reward will not be as great nor as sure, nor can it be the same, as theirs who have not so seriously broken the law.

Let me impress it upon you that one never can hold quite the same relation to a law of God which one has transgressed, as if one had lived in conformity with its requirements. It is unreasonable to expect it; and contrary to the laws of nature to conclude that you can. If a person has determined that sin can easily be wiped out, and hence, that he will enjoy unlawful pleasures in youth, repenting in later life with an idea in his mind that repentance will blot out completely the results of his sin and debauchery, and place him on a level with his fellow who has kept in virtue the commandments, from the beginning—time will wake

him up to his serious and great mistake. He may and will be forgiven, if he repent; the blood of Christ will make him free, and will wash him clean, though his sins be as scarlet; but all this will not return to him any loss sustained, nor place him on an equal footing with his neighbor who has kept the commandments of the better law. Nor will it place him in the position where he would have been, had he not committed wrong. He has lost something which can never be regained, notwithstanding the perfection, the loving mercy, the kindness and forgiveness, of the Lord God.

Have we not a striking example in the prodigal son? Here was a young man who tired of the conventional, the hum-drum of the farm and home, and who demanded his portion of his father's goods. When he received it, he took his journey into a far country, and there wasted his substance in riotous living. Having spent it all, a famine arose in the land, and he began to be in want. He then joined himself to a citizen who sent him into the fields to feed swine. "And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him." It was then he bethought himself of his condition; of his father's servants who had bread to spare, while he was about to perish with hunger. Then it was that he came to himself, repented, and said, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hand servants." Then he came to his father. But when he was yet a great way off, his father, filled with parental love, saw him, and had compassion, and ran and fell on his neck, and kissed him. Then again the son, full of repentance, declared his unworthiness, and his sin. Still, the father, full of love, mercy and parental feeling, ordered the best robe and put it on him; and put a ring on his hand, and shoes on his feet; "and," said he to the servants, "bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead and is alive again: he was lost and is found."

There was merry-making to such an extent, that the elder son, the boy who had never broken his father's commandments, who was in the field, heard it, with the music and the dancing, as he approached, and called a servant to know what these things meant. He was told that his brother had returned, and that be-

cause father had received him safe and sound, the fatted calf had been killed in his honor. This so angered him, that he would not go in, and so his father came out and entreated him. "And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

It was then that the father gave answer in words that have come down as a comfort to the faithful for all time: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The prodigal was forgiven, was received with joy and merry-making, but that was all, and the whole of it. He had no portion in the estate; while the boy who had ever remained faithful was equal with his father in all that they possessed, and he was ever with the father.

And, while there were tears of joy at the prodigal's return, while there were feasting and merry-making, while a loving father fell upon his neck and kissed him, and he was given a reception in their hearts and home, there was no thought of restoring that which was lost. He must begin over again, and, if his repentance were sincere, labor for years to regain his former place, and means, and standing. And there is a question whether it could ever be said to him, by his merciful, kind, loving, forgiving father, as was said to the faithful boy: "All that I have is thine."

JOSEPH F. SMITH.

Employees of railroads are more and more required to be rigidly temperate, and it is only a matter of time when no person who drinks liquor will be given employment thereon. New rule books of the roads entering Chicago, without a single exception, contain this statement: "The use of intoxicants by employes while on duty is prohibited. Their habitual use, or the frequenting of places where they are sold, is sufficient cause for dismissal." The first part is old, the second new. It is not now regarded as enough that a railroad man refrain from drink while on duty; he must also keep out of temptation when off duty.

OUR WORK.

A LITTLE SERMON TO QUESTIONERS.

In a general way, it is safe to say that many members of our associations have not the enthusiasm to dig for themselves. We mean by this, that most of them who come upon a difficult problem, merely jot it down and determine to ask someone a question, instead of digging into the subject to find the answers for themselves. It is easier to ask a question than to answer it. They take the easiest way. Now, easy ways do not make independent, aggressive, and well-informed men, any more in religious and educational affairs than in actual travel. It is the man who acts for himself, who works his own way, who sees for himself, and who asks questions of others only when he has traversed every avenue to the information, who becomes a power among his fellows. There is too great an inclination among our young men to be merely receptive, and not aggressive; to receive, but not to give out; to have things done for them, but not to do. You try and be one who dares and does. Lead out, and investigate for yourself; by all means have questions, but try and answer them yourself; dig, investigate, lead out. There is great pleasure in the result, and in this way your mental growth will astonish you. Don't be merely a vessel to receive; be also a spring to give forth living waters.

REPORTS OF LOCAL MISSIONARIES.

A very important part of mutual improvement work is the appointment of missionaries, and seeing that they perform their labors to the best interests of the cause. At this season of the year, every association should have the full number in the field. Every officer should be diligently searching out delinquents, and striving to obtain access to the hearts and feelings of the indifferent. It should be remembered that

all the officers are missionaries, and are in duty bound to exert themselves in the field just as much as the two or four special local missionaries called for each association. Monthly missionary report blanks are prepared and distributed by the missionary committee. These should be promptly returned, properly filled, to the stake superintendent, who should forward them monthly to General Secretary Thomas Hull. The labors of each missionary should be reported separately, opposite his name, and space is also provided for the officers of the association to report their labors.

Following are the points to be reported upon: Number of families of Church members visited; number of families of non-members visited; families of Church members revisited; families of non-members revisited; number of gospel conversations held; number of prayers with families; number of cottage meetings held; number of missionary council meetings attended; number of Y. M. M. I. A. meetings attended; number of Church young men labored with; number of non-"Mormon" young men labored with; number of young men converted; number of new members added to the Y. M. M. I. A.; to the Sunday schools; number of baptisms; number of days spent in missionary work; number evenings spent; do the local authorities support you fully?

The eagerness and faithfulness with which this work is done and reported will, in a great measure, decide your success as a leader of the mutual improvement cause, and as officers and associations.

HISTORY OF THE PROPHET JOSEPH.

This History of the Prophet Joseph Smith, by his mother, Lucy Smith, which was printed as a serial in the ERA, Vol. 5., has been issued in book form, and is on sale at the Deseret News Book Store, and at the ERA office. Orders sent to Thomas Hull, 214 Templeton Building, Salt Lake City, will receive prompt attention. There is only a limited edition, and as the work is very popular orders should be sent in at once. It has four portraits: Joseph the Prophet; Lucy, his mother; Mrs. Coray, the amanuensis, and President Joseph F. Smith, who writes an introduction. The price is \$1.00 in cloth binding, and the book contains 296 pages of print.

EVENTS OF THE MONTH.

Local.—November, 1903.

THE COAL MINE STRIKE.—The situation at Sunnyside, Carbon Co., remained so unsettled that the Utah Fuel Co. sent thirty-three armed men to the camp to maintain order on November 18. On the following day, Governor Wells, in a letter to the strikers, calls upon them to refrain from every act of violence or disturbance of the peace and good order of the community, until the differences are adjusted. The situation had grown so threatening on the 21st, that Sheriff Hyrum Wilcox, of Carbon Co., informed Governor Wells that the local authorities are powerless to cope with the lawlessness, and maintain law and order, and asks the state for aid and assistance at Scofield, Castle Gate and Sunnyside. He says the miners number two thousand, two-thirds of whom are foreigners, principally Italians, not speaking English, and not more than fifteen per cent are naturalized. The Governor thereupon sent Gen. John Q. Cannon, commanding the N. G. U., to investigate the situation and report upon the necessity of ordering out the militia. Mine Inspector Gomer Thomas had already been sent out to the mines, and reported all the old residents in favor of working, and that the majority of the strikers are Italians. On the 22nd, the evidence presented to General Cannon alleges many acts of violence, intimidation and outlawry against non-union men. Adj.-Gen. Charles S. Burton sent four sergeants to notify all the members of the National Guard to be in readiness to go at a moment's notice to Sunnyside; like orders were given to officers at Manti, Nephi, Provo, Salt Lake and Bountiful. Each officer reported that he could have his command in readiness within two hours. At a late hour on the 23rd, Governor Wells, by proclamation, called out the entire National Guard of Utah, including the infantry, cavalry, artillery and hospital corps, to proceed to the scene of the coal mine strike in Carbon Co., to preserve life and property. The action was taken after a long conference with members of the Legislature and other advisers, on the verbal report of Gen. Cannon, who had investigated the conditions of disorder.

The troops were immediately ordered by Gen. Charles S. Burton to mobilize at their armory. The strikers are said to have paraded at Castle Gate, armed with shotguns and carrying the American flag upside down. The 24th was spent in mobilizing the army; and just before midnight, seven carloads of men, being the state's entire guard, four hundred in number, left Salt Lake, or were picked up at the various stations, for the scene of trouble, to be posted at Sunnyside and Scofield. Gen. Cannon addressed the troops, and gave them to understand that the uniform was to be respected, and any soldier who allows it to be insulted is unfit for duty. The labor agitator, Charles Demolli, representative of the United Mine Workers of America, was tried on the 25th, charged with disturbing the peace by inciting miners, and sentenced to thirty days' imprisonment in the county jail. The Pleasant Valley Coal Co. notified all who do not report for work, of their discharge, and that they must vacate the company's property at once. Complications are feared when this order is effective, which will be in thirty days. Gen. Cannon established headquarters at Scofield, with a majority of the troops with him. The presence of the troops is having a good effect on the camps, and many men were reported returning to work on the 26th. On the day following, four hundred strikers met in the thicket near Scofield, electing officers, and initiated one hundred and fifty men into the union. The Italian consul, Dr. Guiseppe Cuneo, later visited the strikers' camps and heard the grievances of the miners. His report was very non-committal, and had little effect on the situation. That the foreigners have little cause for grievance appears from the fact that the consul advised them to respect and obey the laws of the country, not listen to organizers or anyone else, and follow their own conscience and do what they thought was right. An effort was made on the 29th to arbitrate, but Vice-President Kramer, of the Utah Fuel Co., refused the invitation to attend a conference. There is a strong effort made to have the company recognize the Union, but from all indications this will never be done, and efforts are being made with considerable success to get Americans from all parts of Utah to take the place of the striking Finns and Italians.

ARCHÆOLOGICAL ORGANIZATION.—Dr. F. W. Kelsey, of Detroit, Mich., representative of the American Institute of Archæology, lectured November 18, at Barratt Hall, on Pompeii. At the close of the lecture, on invitation of Prof. Byron Cummings, those interested in the subject of archæology organized the Utah Archæological Society. The requisite number, twenty-five, was easily secured, and the organization effected with Frank Pierce, president; Benj. W. Luff, Dr. J. T. Kingsbury and

Judge S. W. Stewart, vice-presidents; Prof. Byron Cummings, secretary; Matthoniah Thomas, treasurer; and these with Prof. George A. Eaton, executive committee. Utah is said to be rich in archæological treasures, and it is expected that the society will grow rapidly during the year, and that profitable explorations in the cliff dwellings of our state will be prosecuted ere long.

NEW STAKE TABERNACLE.--On the 28th and 29th the Granite Stake new tabernacle was opened to the public, a conference of the people being held. It is located on State street and Fourteenth South—about the centre of the stake. The building is unique in architecture, there being no other structure in the Church built upon the same plan. The basement floor is designed for stake entertainments, and is divided into a large assembly room 64 by 64 feet, with a large stage. Around this are six rooms in semi-circular form, easily converted into three by folding doors, designed for meeting places of the various auxiliary organizations. The upper or assembly room is nearly 106 by 106 feet in size, with organ platform, choir and speakers' stands on the east side. There are four entrances, one at each corner of the building. The floor of the assembly hall slopes from each quarter to the center, and seats 2500 people. The dome rises 70 feet above the assembly hall floor, the roof being supported by two large trusses running diagonally across the building with span of 98 feet. The hall is lighted by four rows—124—incandescent lights, and by five arc lights in an immense chandelier suspended from the apex of the dome. The Estey pipe organ situated back of the speakers' stands cost \$3000, and has 829 pipes. The seating and finishing are samples of the most modern methods in these respects. The great square tower on the southwest corner rises 133 feet from the base to the pinnacle, and has several commodious meeting rooms on the various floors reached by a stairway.

Work on the grounds was begun on Monday, November 24, 1902, and more than ten thousand loads of sand and gravelly soil were dumped on to the site. Timbers were then driven into the earth, and the foundation, containing sixty tons of cement, is then laid on one hundred and forty-five piles upon which the structure rests. The foundation was completed and mason work begun about April 15, 1903, continuing until the 615,000 bricks in the building were laid. On Sunday, May 17, 1903, the corner stone was laid by President John R. Winder. The total cost of the building and grounds was \$60,000 in round figures, the building proper costing \$50,000. The organ and seating cost about \$6,000, making a total of \$66,000.

On Sunday evening, 27th, President Joseph F. Smith spoke to a

large assembly of young people on "Conduct and Amusements." The dedication of the edifice is set for December 27.

DIED.—William Wright, in Charleston, Wasatch Co., November 11, 1903. He was born in England, October 15, 1832, and came to Utah in 1850. He was tithing clerk, Fourth ward, Provo, for sixteen year.—In Payson, Friday, 13th, John Montague, age 70. He was an early settler of Payson.—In Deseret, Millard Co., Friday, 13th, Daniel S. Cahoon, son of Reynolds Cahoon, a pioneer of 1848, and a worker on the Kirtland and Nauvoo temples. He was born in Ohio, April 1, 1822, and was baptized by William E. McLellan.—In Lehi, Tuesday, 17th, Anna M'Affee, 77 years old, who came from Ireland in 1866.—Mary Ann Yearsley, Sunday, 22d. She was one of the oldest inhabitants of Salt Lake City.—In Logan, Saturday, 21st, William Gilbert Smith, formerly president of the Morgan stake, a survivor of Haun's Mill massacre, and a member of the Mormon Battalion. He was born in Amhurst, Ohio, May 9, 1827.—In Bountiful, Davis Co., 24th, Bishop Henry Rampton, 74 years of age, a resident of Utah since 1856.—On Friday, 27th, in Salt Lake City, Mifflin Palmer, age 90 years and 5 months. He was born in Pennsylvania and joined the Church in early days.—On the same day, in Manti, Sanpete Co., John Patten, nephew of Apostle David Patten (martyr). He was a veteran of the Black Hawk and Walker Indian wars.—In St. John, Tooele Co., 28th, David H. Crosby, born Massachusetts, October 28, 1837. He was a devoted Latter-day Saint.—William Slater, of Ogden, who came to Utah in the early 70's, died on the 29th. He was born in England, November 21, 1832, and was a faithful Latter-day Saint.—Word is received of the death of Elzira Carbett Stewart, at Lyman, Wyo., November 2. She was born in Winter Quarters, Mo., November 23, 1855, was a pioneer of 1847, a former resident of Morgan Co., and mother of fourteen children.

MISCELLANEOUS EVENTS.—Peter Mortensen was legally shot on Friday, 20th, within the state prison walls, for the murder of James R. Hay, his friend and neighbor. He protested innocence to the last.—The Grass Creek and Weber Coal companies raised the price of coal on the 19th fifty cents per ton.—Oscar Kirkham, of Lehi, has returned from a three years' sojourn in Germany, where he has studied music under eminent musicians.—The new city jail was opened in Salt Lake on the 23d. It will accommodate forty-eight men, and is said to be a model institution of its kind.—On the 24th, Hon. F. J. Kiesel presented the Commercial Club with an oil painting of President Roosevelt, showing a three-quarter view of him standing.—Nick Haworth's death sentence has been commuted by the State Board of Pardons to life impris-

onment. He was to have been shot December 11.—The cost of coal, through the interference of E. H. Harriman, of the U. P., was reduced on the 26th to its usual price before the recent raise.—The \$300 state prize of the Utah Art Institute, was awarded H. L. A. Culmer in the exhibition held at the Commercial Club, on the 28th.—On the 30th, the Beaver county commissioners granted town incorporation for Milford, and E. S. Sawyer was appointed president.

A HOME LIFE INSURANCE COMPANY.—The Continental Life Insurance and Investment Company, with a capital of \$500,000, has been organized, with Heber M. Wells, president; Hiram Tyree, vice-president; W. S. McCornick, treasurer, and W. H. Cunningham, secretary. The home office of the company will be in Salt Lake City, although many of the subscribers to the stock are prominent financial men in Montana, Colorado, Oregon, Idaho, Wyoming, California, Washington, Nevada, and other western states. The purpose of the company is to write insurance upon the lives of individuals, and to occupy the field now covered by the old line companies. Utah alone pays out every year over a million dollars for life insurance, which goes east for permanent investment. This company hopes to gain much of this business, and keep the money in Utah and adjacent states for investment, and to aid in building up the industries of this section.

OPENING OF THE LUCIN CUT-OFF.—Thanksgiving-day, 1903, (Thursday, 26th,) will be noted in Utah as the day of the opening of the great Lucin cut-off. On that day E. H. Harriman made the first trip over the new road, and formally opened and inspected it. Many Salt Lake and Ogden officials and leading citizens were in the party, which was made up of leading railway officials of the Union Pacific system. The train carrying the company was the most expensive ever seen in the West. There were twenty cars, fifteen of which were private cars of the officials, the whole representing half a million dollars. There were officials also from more than a dozen different systems, representing a mileage of 50,000, and a capital of over a billion dollars. There were no ceremonies save the stopping of the trains about half-way between the two extremities of the trestle, when "America" and the "Star-Spangled Banner" were played by the band, and the company and train were photographed. In Ogden, the Weber Club entertained members of the party. All were loud in praise of the wonderful engineering feat. The trestle, 22.94 miles, is the longest in the world, and is in water from a shallow depth to thirty-four feet at the present level of the lake. There are 11.10 miles permanent trestle, and 11.84 miles of temporary

trestle built, which latter is replaced by embankment. As to the advantages of this cut-off, the following statements testify:

Original road, 146.68 miles. New road, 102.91 miles. New road saves 43.77 miles, 3919 degrees of curvature and 1515 feet vertical of grade. Sharpest curve of new road one and one-half degrees, versus ten degrees on the old road. Steepest grade of new road 21 feet per mile versus 90 feet per mile on the old road.

The trestle stands about 8 feet, from that to 15 feet above still water, and is built of piles 125 feet in length. These are driven in pairs, about fifteen feet apart, and connected and braced with heavy stringers and cross-pieces. Chief engineer, William Hood; and assistant in charge, William E. Marsh,

The track was laid from Ogden to the east shore of the lake June 16, 1902, and, continuing westward, met the track laid eastward from Lucin, November 15, 1903, near the middle of the lake.

No trestle material was delivered at the lake for the work until after the month of June, 1902.

The Ogden-Lucin cut-off is essentially a direct line, being by computation but 1706 feet, or 0.32 mile, longer than an air line.

The new track is already well seasoned from constant use by work trains, whose cars when loaded weigh 205,000 pounds. A train with twenty of these cars, with engine, has passed over the road often, and the opinion of experts is to the effect that the track is perfectly safe in carrying passenger trains going at the rate of a mile a minute. At times there have been over five thousand men at work on the cut-off, and the total cost is said to have been about thirteen million dollars. It is announced that regular trains will run over the new road after January 1, 1904.

December, 1903.

THE STRIKE SITUATION.—December opened with little change in the Carbon county coal mine regions. William Price, the Union representative, said on the 2nd that the strike might be called off, providing the company would recognize the Union; but Vice-president Kramer of the Utah Fuel Company is willing to take back only strikers, not agitators, who will give up their union cards. Intense cold prevailed during the early part of the month, and this caused some suffering among the soldiers. On the 4th, Governor Wells informed employers who made application for the return of their soldier clerks, with threats of dismissal, that employers should be loyal to the state, and it would be a shame and disgrace to discharge an employee, because his duty to the

state necessitated his absence from work. Demolli, the United Mine Workers' organizer, had a conference with Governor Wells on the 7th. No permit was granted him to return to the striker's camps, and Governor Wells sternly told the agitator that the people did not want him in the state, "and the sooner you are out of the state, the better we will be pleased." Attorney Edler was arrested on the 9th on the charge of criminal libel, and put into the Scofield jail; and on this same day, 130 carloads of coal were mined, the largest output since the strike. Edler was released on the 11th on \$1,000 bonds to appear before the district court. The company on the 12th notified strikers that up to the 15th they might apply for work, by delivering their union cards, and that it is intended to open the Castle Gate mine, December 21. At that date it is feared some trouble might occur. The notice had a good effect, and the indications on Monday 14th were that the labor trouble in Carbon county is nearing an end. About 100 new men, chiefly farmers, are at work to take the place of miners who have left. The headquarters of General Cannon and his guards was established at Castle Gate on the 12th.

DIED.—In Lehi, Edward Edwards, was buried, December 1. He was born in South Wales, March 3, 1831, joined the Church in 1849, and came to Utah with the first hand-cart company in 1856. He died in American Fork, November 29.—On the 3rd in Payson, one of that city's oldest residents, Thomas Green Wilson, born Tennessee, February 14, 1816. He came to Utah in 1850, having joined the Church in 1844.—Rt. Rev. Abiel Leonard, of the Episcopal church, born Fayette, Missouri, June 26, 1848, died in St. Marks' hospital, December 3. His great-grandfather, Abiel Leonard, served in the War of the Revolution as chaplain to General George Washington. Rev. Leonard came to Utah in 1888, and made friends among all classes.—In Ogden, on the 4th, William Eccles, father of Hon. David Eccles, was born in Scotland, April 6, 1825, joined the Church in 1842, and came to Utah in 1863.—In Salt Lake City, 3rd, Caroline B. Fairclough, who was born in England in 1836, and emigrated to America in 1845, and to Utah in the early 50's.—In Ogden, 6th, Prof. Orson Pratt, musician and oldest child of Apostle Orson Pratt, in his sixty-seventh year. He was born in Kirtland, Ohio, and came to Utah over 50 years ago.—In West Weber, 3th, Frances E. Bulmer, sister of Thomas Etherington, born in England 78 years ago.

RECEPTIONS TO VETERANS.—On the 11th an enjoyable birthday reception was given by the Temple workers, in the Temple, to President John R. Winder, who was born in Biddenden, county of Kent, England,

82 years ago. President Joseph F. Smith and a large member of leading Church authorities were present. A splendid program of songs and speeches, was presented, and many congratulations were warmly extended to the veteran Church worker and pioneer. A poem by Bishop O. F. Whitney was read, which was especially fitting and pleasing.

Apostle George Teasdale was 72 years old on the 8th, and he celebrated the occasion by a grand social in the North ward, Nephi, meeting house, to which he invited 200 of the leading Church workers of Nephi. The program included dancing, singing, recitations, music and hearty congratulations and wishes for many happy returns of the veteran's natal day.

FISH IN UTAH STREAMS.—From the annual report of Fish Commissioner John Sharp, it appears that 1,017,000 native brook trout fry have been distributed in Utah streams, and a grand total of all fry of 1,978,000, during the year 1903. The total cost of this distribution, not counting salaries, was \$2,079.03. Angling in the mountain streams has much improved, and the work of the state hatchery is beginning to show gratifying results. Mr. Sharp recommends that the capacity of the hatchery be doubled.

MISCELLANEOUS.—Aurora Hodge, held for the murder of Peddler Ryan, died from the result of an operation, in a hospital in Salt Lake, December 1.—On the 3rd the Pleasant Valley coal company sold their Salt Lake retail business to Simon Bamberger for approximately \$50,000.—It is estimated by shippers of Alfalfa seed that the Cache Valley crop this year brought the farmers about \$200,000.

Domestic—November, 1903.

CUBAN RECIPROCITY.—On the 18th, the House passed the Cuban reciprocity bill by a vote of three hundred and thirty five to twenty-one, and the bill was referred to the Senate Committee on Foreign Relations, on the 20th. On the 16th of December the Senate by a decisive vote of fifty-seven to eighteen also passed the bill which carries into execution the treaty between the United States and Cuba, which was ratified last March. The treaty provides for a reduction of twenty per cent from the rates of duty under the Dingley law on all Cuban articles imported into the United States, and a varying reduction of from twenty to forty per cent from the established Cuban duty on articles into Cuba from the United States. Congress adjourned December 19, to January 4.

NEWLY DISCOVERED SAYINGS OF JESUS.—Six years ago, says the *Literary Digest*, the distinguished Egyptologists, Drs. Bernard P. Gren-

fell and Arthur S. Hunt, found in Oxyrynchus, a buried city on the edge of the Libyan desert, a manuscript which had been hidden for many centuries, and which contains fragmentary utterances attributed to Jesus. Further excavations in the same vicinity have brought to light other "sayings." At a meeting of the Egyptian Exploration Fund, held in London on November 14, Dr. Grenfell made public some interesting details. Opinions as to the value of these finds differ, and *Harper's Weekly* believes that,

The hypothesis that newly discovered sayings ascribed to Jesus on the alleged authority of St. Thomas or of some other apostle should be accepted as authentic will not bear scrutiny when we call to mind that a multitude of such traditions were current in the latter half of the second century of our era, but that, among them all, only the four gospels now accepted withstood the criticism of the fathers and of the councils of the church. By the close of the second century A. D., the authorized gospel comprised the four evangels, now known to us, and no others.

This is not to say that fragments of gospel narratives once current, but rejected by the judgment of the fathers, or that early translations of the canonical evangels into Syriac or Old Latin, or into the Memphitic or Thebaic dialects of Egyptian, or into the Ethiopic and Armenian languages, may not be useful from the viewpoint of critics, who desire to arrive at a correct text. To suppose, however, that any dicta contained in spurious gospels would now be permitted by scholars or theologians to supersede statements of the canonical evangelists would be absurd. Yet this is precisely the suggestion that is indirectly made by some of the daily newspapers which have chronicled the recent discovery in Egypt.

CLEVELAND REFUSES.—In a letter to the *Brooklyn Eagle*, dated November 25, Ex-President Grover Cleveland announced his unalterable determination never again to become the nominee of his party for the Presidency. Among other things he says:

In full view of every consideration presented, I have not for a moment been able, nor am I now able, to open my mind to the thought that in any circumstances or upon any consideration I should ever again become the nominee of my party for the Presidency. My determination not to do so is unalterable and conclusive.

December, 1903.

THE SMOOT CASE AND THE SENATE.—The women's temperance unions, Sunday schools, and churches of the eastern states, are continuing to overwhelm the Senate with uniform petitions asking for an "investigation of the charges made and filed against Hon. Reed Smoot, a Senator from the state of Utah." They are going it blind, and the whole situation is thus accurately set forth by *Harper's Weekly* of December 5:

Nobody has yet alleged that Senator Smoot has more than one wife

or, in other words, is practicing polygamy. It follows that the demand for his expulsion from the Senate must be based upon the assertion that he is a believer in "Mormonism," and that, as a matter of theory, "Mormonism" sanctions a plurality of wives. It would be impossible to exaggerate the mischief of the consequences of expelling a Senator on the score of his theoretical opinions. Such a proceeding would be a flagrant violation of the first amendment of the Federal Constitution, which prescribes that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. The Act of Congress by which Utah was admitted to the Union did not violate this amendment, because it did not forbid the profession of the tenets characteristic of "Mormonism." It simply prohibited the practise of polygamy. We repeat that, so far as any evidence has been yet brought forward, Senator Smoot is a monogamist. As regards his private opinion concerning the religious or moral propriety of polygamy, he is as free from restraint as would be a Jew or a Mohammedan, either of whom is at liberty to hold what doctrines on the subject he may choose, so long as he refrains in practice from a violation of State or Federal law. This is all there is to the Smoot business, and the sooner people stop petitioning the Senate to transcend its constitutional powers, the better it will be for all concerned.

The hearing of the case, or at least the filing of an answer before the Senate Committee by Senator Smoot, has been postponed until January 9, 1904.

THE WORLD'S GOLD AND SILVER.—The Director of the Mint has completed his annual statement which shows that in 1902 the United States produced \$80,000,000 of gold and \$29,415,000 of silver. The world's output was \$295,889,600 of gold (an increase of \$32,500,003), and \$88,486,500 of silver, a decrease of \$8,000,000 ounces in quantity and of \$16,500,000 in commercial value.

BANKRUPTS ARE FEWER.—From the annual report of the attorney in charge of bankruptcy affairs in Washington, filed December 8, it is shown that 14,308 voluntary petitions in bankruptcy were filed throughout the United States for the year ending September 30, 1903, which is more than two thousand less than were filed during any of the preceding years since the enactment of the law on July 1, 1898.

The states showing the largest number of cases filed during the year are: Alabama, 1797; New York, 1546; Illinois, 1439; Massachusetts, 128; Maine, 7033; Ohio, 585.

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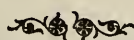
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